THEUN MARES

If life can be characterized as a gentle, natural process of evolution, then Theun Mares is the embodiment of that process. In the world today, though, there is no such gentle, natural process. The problems we face are the result of stagnation, of spurning the process of life, and so the earth and all who inhabit the earth, are dangerously out of balance. But we know all this. The question is, how do we, as individuals, regain our balance? How do we again incorporate into our actions the interrelationship of all of life? How do we implement the principles, within our own lives, that will result in a new world coming into being? One thing we can be sure of, and that is what we have tired so far, is clearly not working.

The life of Theun Mares has always been about finding balance; learning it, and also imparting that knowledge. What is it that causes a lack of balance in each of us? What specifically, in a way that is unique to us, has caused every one of us to be so out of harmony with ourselves, with our relationships, with the world around us? From his career as a classical dancer, to his career in education, and then writing books and guiding people, Theun has found the balance and poise within himself, and been able to impart this uniquely it to others. As Theun says, “What is balance, but a finely-honed application of life’s guiding principles of intelligent co-operation?”

“If we can learn what it truly means to co-operate intelligently with all of life, then we can experience harmony, instead of destruction. If we allow life to evolve naturally and gently, then we can also experience regeneration. Such is the way of the warrior – to touch the world lightly – to learn to be fully part of the world, but yet not to despoil her.”

Yet, for far too long, our cultures have embodied the corrosive divisiveness that grows out of the separativeness of a purely rationalistic approach to life. We have forced our views continually on others and their societies – man vs man, man vs mature. We even force our views onto our own children. The books of Theun Mares show how we can overcome the effects of separativeness within ourselves, and within our lives, and so achieve the balance and harmony we so desire. A balance between spirit and matter, feelings and mind, male and female, our light sides and our dark sides, a balance between all of the seemingly opposing forces that threaten to pull us apart. Theun Mares shows that once ALL our aspects have been brought into alignment; have been reconciled, we find that our life is evolving harmoniously and we feel constantly renewed.

However, just as the training of a dancer is not quick, but takes many years of constant practice for the many tensions that exist to be integrated, so too is the process of living a life of intelligent co-operation also not easy or quick.

To help people experience balance, and intelligent co-operation in action – in addition to his many books and his teaching and guidance websites – Theun has established the Temple of Peace, where sincere visitors can come to a direct understanding of these principles for themselves, and discover more how apply them in their daily lives.

Charles Mitchley

THEUN MARES

THE TOLTEC TEACHINGS

Volume VI

(The Book of Aphorisms)

TM

This logo signifies this work concerns
The Toltec Path of Freedom as expressed by
Theun Mares and serves to differentiate these
Teachings from Meso-American traditions
Of Toltequity, Nagualism and Shamanism.

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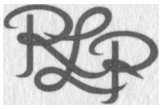

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“There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumours of the world, studying the great problems of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labours of the long line of recluses whose successors they are.”

H.P. BLAVATSKY

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THE OBLIGATION

Friends, now that we have had bestowed upon us the Sacred Truth there is naught to do other than to honour the vow we took this day by keeping alive within our hearts the resounding responsibility which is now ours until the end of time. Should we fail in keeping the commitment we made, we fail the nagal in us all, and the One Life will stand bereft of the One Power – a travesty too fearful and vile to contemplate. Therefore we dare not fail – we must not fail – we will not fail! But let us also be clear that in the journey ahead of us we will have naught to assist us but our strength, our vision and our unwavering commitment to honour we trust bestowed upon us, no matter what the personal cost to us may be, now or in the future!

Let us therefore take hands, let us take heart and let us take courage for the long and challenging journey ahead.

Let us travel light, taking with us only a light to lighten the way ahead, a fire by which to warm our hearts when darkness falls and an urn, sealed within which is the legacy of our brotherhood. We will take no other encumbrances, so that our journey may be expedited by swiftness of foot and sureness of tread.

Let us further remember that, implied within the vow we have taken, is the duty to ensure that we train those guided to us on our way in the art of Atl'aman, so that when death touches us we will have successors to whom we can entrust the light, the fire and the holy urn we carry with us, in order that they, in their turn, can continue upon the journey to which we have committed ourselves – a journey that must not be allowed to end until we have honoured the Sacred Trust.....

Friends, let us be on our way with open hand and open heart, and as we tread the way may the sound of the Sacred Trust bestowed upon us resonate for ever within the depths of our hearts.....

May the vow be kept.....
..... may the vow be kept.....
.....may the vow be kept!

Fidelity.....
..... fidelity.....
.....fidelity!

May out hearts keep our steps steadfast, now and for ever more!

PREFACE

The work contained in this compilation of Toltec aphorisms is not mine alone, but is the accumulated work of great many generations of Toltec nagals, stretched across a vast expanse of time. In addition to myself, every nagal who has played his part over successive lifetimes in leading units of warriors belonging to his lineage has, since time immemorial until the present day, been full import of this it is necessary to know the nature of these aphorisms.

Each of the Toltec aphorisms, which range from being of untold antiquity, to being relatively new, encapsulate a vital truth as presented by the Toltec teachings. Yet this immediately raises the question, “What is truth?”

The Toltec definition of truth is somewhat different to that given by most people. The reason for this is that Toltecs do not uphold the concept of an absolute universe. On the contrary, they view the universe as being a system that is constantly evolving. However, even within an evolving system, evolution – if it is to proceed intelligently – is not a chaotic process that follows a random course, but is instead an ordered process, unfolding according to the dictates of an inherent intelligence that both circumscribes the field of evolution, and defines the process according to a predetermined purpose. Toltecs term the field of evolution; that is, the universe and everything contained within it, the *tonal;* and they term the all-pervasive indwelling intelligence animating and directing the evolution of the *tonal*, the *nagal*.

It follows that in order for evolution to proceed according to the purpose of the *nagal*, it is imperative for the *nagal* to govern the process of evolution by holding all unwaveringly fixed within its focused *intent*, for the entire duration of its evolution. This in turn implies that within the process of evolution there exist both the evolution which is taking place, as well as the factors determining and directing that evolution. Toltecs term that which determines and directs evolution *cosmic law* or, quite simply, the *law*; and they look upon the *law* as being that which remains for all time stable, immutable and therefore unwavering. To the *law* Toltecs have also given the name *intent* or, more precisely, the *intent* of the *nagal* – the one all-pervasive and eternal force within the universe.

Consequently there is *intent*, and then there is the result of this *intent*; namely, evolution. By virtue of the fact that it is the one immutable and therefore unwavering force within the universe, *intent* is rightfully looked on as being the One Truth; that is, the *law*. Intent, *however*, has many different aspects. But because these aspects must by the definition of *intent*, likewise be immutable, they form what Toltecs have called the *universal laws*, each of which has several subsidiary laws. Notwithstanding this, for the sake of clarity, Toltecs prefer wherever possible to refer to this universal laws and their subsidiaries, simply as *intent* – the One Truth – which remains for ever immutable and unwavering. *Intent* is therefore the very essence of truth and, at the same time, is also the yardstick by which all other so-called truths are measured also their authenticity, as well as their period of validity, within a universe that is constantly evolving.

From this is not difficult to see that if the only truth is the inviolable *intent* of the *nagal*, then any truth which emerges as a result of evolution must of necessity be relative to the process of evolution. Thus Toltecs have never looked upon knowledge acquired through experience; that is, through the process of evolution, as being the absolute truth – no matter how profound and inviolable this knowledge may appear to be. However, if we were simply to look on all knowledge gained with suspicion and doubt, the process of evolution would be seriously impaired, if not halted altogether. For evolution to take place it is vital to have a point of departure, and the only point of departure there is, is whatever knowledge we do have at our disposal. Furthermore, in order to evolve and grow our knowledge of both ourselves and the universe in which we live and move and have our being, it is equally

important for us to use every bit of knowledge we gain upon our journey of learning, as a stepping stone that leads into an ever greater understanding of our role within an evolving universe.

This then, is the approach taken by Toltecs towards the concept of truth. Toltecs look upon all knowledge gained through experience as being of supreme importance, but equally, not something that is writ in stone. If it is to have any true value whatsoever, knowledge must be of a nature that it enables us; firstly, to acquire new knowledge as a result of acting upon it; and secondly, to adapt it to the new knowledge gained, in a way that violates neither itself nor the new knowledge gained. Conversely, any type of knowledge that does not allow for evolution, in that it either cannot be evolved, or else contradicts, rather than corroborates, the results of evolution, is a useless knowledge, than can at best lead to malpractice based upon superstition and an assumed understanding that is fake.

It is primarily because of the Toltec approach towards truth and knowledge that Toltecs have, in the past, always refrained from recording their teachings in a written format. Knowing the human propensity for looking at the written word as being the ultimate and incontestable truth, Toltecs have, since time immemorial, adhered to the practice of imparting their teachings and knowledge through the medium of an oral tradition only. This they have done in order to achieve two principal objectives.

Firstly, by imparting their teachings to their apprentices orally, Toltecs achieve their initial objective; namely, to instill within their apprentices the concept that to knowledge can be absolute. In order to grasp how this is achieved, it is important to realise that it is only natural for every apprentice to hear and absorb the teaching imparted in a manner that is peculiar to him or her. This means that what one apprentice understands of the teaching imparted will not necessarily be the same as what other apprentices have understood from the same teaching. The result of this apparent dilemma is that once they have discovered that they have differences in perception concerning the teachings, the apprentices concerned automatically begin to question both their own knowledge, as well as the knowledge of others. As a result, the apprentices quickly begin to see for themselves that any knowledge, including their own, is not inviolable, and therefore, if it is to be proved true, the only way in which this can be done, is to put it to the test.

Secondly, putting knowledge to the test can only be achieved by acting upon it and learning from the results achieved. When apprentices start to do this, Toltecs achieve their second objective; namely, the ongoing evolution of knowledge – thereby preventing it from becoming static and ultimately out-dated. To this end Toltecs make every effort possible to ensure that each bit of knowledge imparted to apprentices is delivered in such a way that it forces the apprentices to actively live the teaching imparted. In so doing, apprentices are not just putting their knowledge of the particular teaching to the test, and thus evolving their understanding of it, but they also make the knowledge gained as a result of this, their own knowledge, earned through their own experience. Naturally, knowledge wrought from one's own experience is not knowledge that is static and caught within a time loop – instead it is a living legacy that is constantly being evolved and passed on to succeeding generations.

Set against the necessary backdrop of all of the above, it is now possible to start to explain more fully the true nature of the Toltec aphorisms. At the outset though, it is important to realise that the Toltec teachings, having developed over a vast expanse of time, are in their entirety also vast. In addition, every nagal across the ages has had his own unique way of imparting the teachings. Therefore if these great many accumulated differences in approach were to be recorded, it would add considerable bulk to the teachings. Moreover, the various Toltec lineages throughout the world, and throughout time, have all evolved the teachings according to what was for them the utmost pressing priority at the time. The results of these differences within the evolution of the teachings have not only immeasurably enriched the teachings as a whole, but have also led to the natural development of specialized fields within specific areas of the teachings. If such specialized fields were to be

recorded, it would once again add considerable bulk to the whole body of the Toltec teachings. It follows that the biggest challenge facing Toltecs since time immemorial regarding their teachings, has been how to record them in their entirety, while keeping such records in a manageable format. The results of this endeavour are what are termed the Toltec aphorisms.

In order to truly grasp the nature of the aphorisms, it is also important to know that every active Toltec nagal is a seer, and thus has access to the collective consciousness of humanity. Within this consciousness it is possible to access all knowledge gained, imprints itself upon the collective consciousness. Successive generations of Toltec seers have, over the ages, been working with the contents of the collective consciousness, and have sifted from it that knowledge which has proved to fit the criteria for being true. This knowledge they have formulated into what are known as the aphorisms. Being imprinted upon the collective consciousness, these aphorisms can therefore be accessed by anyone who has the capacity to access the collective consciousness. As a result, Toltecs in time have come to look upon the knowledge thus collected and formulated, as being the Toltec memory banks. Since they are part of the collective consciousness of humanity, these memory banks exist independently of the confines of time and space, meaning that they have been accessible to Toltec seers, irrespective whether nagal or not, at all times, and from every quarter of the earth. Thus have Toltec seers been able to continue collecting and collating the knowledge gained within life, both past and present, and in doing so have carried on formulating this knowledge into aphorisms.

What then are the Toltec aphorisms? The Toltec aphorisms are relatively brief, but exceeding concise, précis of truths within truth – every aphorism being much like an onion with an infinite number of layers – each layer containing deeper and therefore more profound expression of the truths contained within it. Consequently, the Toltec aphorisms quite literally encapsulate vast amounts of the Toltec knowledge that has been distilled and condensed into minute forms; some containing as little as five words. It follows that although the aphorisms appear to the untrained eye to be very easy and self-explanatory, if they are read merely at face value they will reveal nothing of any real significance. In this respect it is not incorrect to liken reading the Toltec aphorisms to looking at the microchip of a computer, for just as the microchip does not reveal the immense knowledge stored within it, to the naked eye, so too do the Toltec aphorisms not reveal the vast amounts of knowledge contained within them, to the uninitiated reader. It is therefore imperative for the reader of this volume to first familiarize him or herself fully with the Toltec teachings, before attempting to make use of the aphorisms; for without an in-depth knowledge of the Toltec teachings, these aphorisms will fail to do for the reader what they were designed to do.

When working with the Toltec aphorisms it is also important to note the following two guidelines. Firstly, each word of an aphorism has been chosen within the infinite care, so as to convey to the reader the greatest number of possible, but nevertheless clearly-defined, points of departure, it terms of the truths contained within it. I say “possible points of departure,” because the aphorisms all loop back to one another in a great many different ways. Consequently, if an apprentice takes any one of the aphorisms, and starts to work with the truths contained within it, those truths will automatically lead him or her to another aphorism, and that aphorism will in turn lead to yet another, and so on; with the overall effect not only of widening the apprentice’s understanding of the knowledge contained within the aphorisms, but also of deepening the level at which this knowledge is being assimilated and grasped. This is a most important point, because, as the apprentice’s knowledge broadens and deepens, when returning to the original aphorism with which he or she started, the apprentice will now be able to peel back yet another layer previously not noticed, and thereby uncover an even deeper and more profound level of truth. This in turn will lead the apprentice into exploring again those aphorisms which led on from the original point of departure, and with this new-found depth of understanding he or she will likewise be able to glean from these too a greater

depth of knowledge. And so the process of learning will continue to loop the apprentice back from aphorism to aphorism – each loop enabling the apprentice to peel back more and more layers of truth.

Secondly, the true teachings can never be verbalised, for the simple reason that words in themselves are but an approximation of truth being conveyed by them. Since approximations are open to interpretation, it stands to reason that the real truth is ever vulnerable to being misconstrued and therefore distorted by the words used to convey it. Thus no matter how carefully an aphorism is verbalised, the words can at best point the apprentice in the right direction, by attempting to impart a feeling for the ineffable truth underlying the outwardly visible form. From this it follows that because the words contained within the aphorisms are chosen with enormous care regarding the implications inherent within them, it is incumbent upon the reader also to have a profound knowledge of the language being utilized, so as to be able to grasp the subtle nuances of these implications. This is important, for not only does this eliminate the danger of an assumed understanding of any one word leading the apprentice off on a wild tangent that has very little to do with truth; but it also ensures, as far as possible, that the subtleties expressed in the nuances contained within the implications of a word do in fact guide the apprentice into gaining a feeling for the ineffable truth veiled by the outer teachings forming an aphorism.

Another point needs to be explained here for the reader who is familiar with the Toltec teachings, is the concept surrounding the teachings for the right side versus the teachings for the left side, for this is relevant to the manner in which the aphorisms have been collated in this volume.

In the teachings scheme used by Toltecs, apprentices are always taught using two main approaches that are very different, but which complement each other. One approach addresses the rational thinking principle in the apprentice, by seeking to provide guidance and answers that serve to satisfy and appease his or her mind. This approach is termed the teachings for the right side. The other approach addresses the irrational feeling principle, through speaking to the apprentice in a way that will appeal to his or her emotions, so that the emotional impetus generated will encourage the apprentice to activate and thereby utilize the intuiting principle, termed the heart. This second, much more difficult approach, is termed the teachings for the left side. Bridging these two approaches is a mixture of two, chosen at random, specifically to force the apprentice to question his or her perception of what he or she is being taught. This questioning has the effect of making the perception of the apprentice much more fluid and therefore more capable of grasping the teachings for the left side, Consequently, it has always been traditional, as far as possible, to divide the teachings into these approaches.

However, since the effectiveness of dividing the teachings into these sections, and of imparting these to the apprentice, is dependent upon the nagal’s understanding of where the perception of the apprentice is at in that moment, it stands to reason that this approach can only be successful within the context of a personal apprenticeship. Therefore, the approach I have taken in this book, which is being written for those not working under the guidance of nagal, is that instead of classifying the aphorisms into those pertaining to the right side, those pertaining to the left side, and those that serve as the bridging aphorisms, I have chosen to compile the aphorisms into seven categories. Each of these categories, numbered from I to VII, relates to the corresponding stage within what Toltecs term the seven stages in learning. The seven stages in learning are fully explained in the introduction to this book, and therefore we do not need to dwell upon them there, other than to point out that the teachings contained within the introduction are an invaluable aid to studying the aphorisms, and should be used as such. Furthermore, the last paragraph of the introduction is an aphorism belonging to the main body of the teachings, and thus it should not be overlooked when working with the aphorisms contained in the principal text.

One final word is called for here. Earlier I pointed out that all of the aphorisms loop back to one another. This is because the aphorisms compiled to date have been strung together in as close to a seamless progression of Toltec knowledge across the aeons, as it has been possible to do. Therefore, one aphorism quite naturally links up, not only with the aphorism following it, but also with all other aphorisms in one way or another. However, because mapping out the unknown is an infinite task, Toltec knowledge is not complete, and thus gaps within their knowledge do exist. Where such gaps occur I have shown this by a break in the category, in much the same way as a chapter break would be used in any other book. Although some of the gaps in knowledge as shown in this compilation may appear to be of little consequence, the unknown is such an immeasurable domain, that we have absolutely no idea how small or great these gaps may not be until such time as they have been filled. This in itself presupposes that there may well be gaps within Toltec knowledge that have hitherto gone undetected, awaiting some future time in which to become revealed.

Notwithstanding the apparently seamless nature of Toltec knowledge, there are also a great many aphorisms which pertain to knowledge that is so highly specialized that these aphorisms have not yet been able to become incorporated within the greater body of the teachings in a progressively coherent manner. As a result, these particular aphorisms are of a stand-alone nature, and can only be viewed within this context. For the purposes of this book I have eliminated these stand-alone aphorisms, with the exception of the three given in the postscript. The aphorisms contained in the postscript have been assembled from research work done comparatively recently, and although they fall into the category of stand-alone aphorisms, I have nevertheless them because they are of enormous significance to humanity at this time in which the Cry of the Eagle has been sounded.

In relation to the above, I also need to point out that, apart from the stand-alone aphorisms, which pertain to knowledge which is so very specialised, that it is of no immediate value to humanity, there are a great many aphorisms within the main body of the teachings that are of such an advanced technical nature as equally to be no real benefit to humanity, now or in the foreseeable future. These aphorisms too have been excluded from this book because, in having no immediate benefit to humanity as a result of their exceedingly advanced technical nature, they would only serve to clutter any thereby confuse the mind of the apprentice of today. Furthermore, since many of these aphorisms pertain to the training and the specialized knowledge of seers and fully-trained nagals, they are of little value to those other than seers. Therefore should this knowledge be required, it can be accessed within the Toltec memory banks by the seer who needs the knowledge.

In conclusion, I would like to express that it is my deepest hope and my most sincere wish that work on the Toltec aphorisms will serve the reader in the same deeply inspiriting, hauntingly poignant and highly motivating way that it has always served an untold number of generations of Toltecs, throughout the ages of life upon this planet. The fact that the stupendous honour and the heart-rending privilege of recording the Great Work of the Toltec Seers has befallen me, is a fact that fills me with an indescribable sense of awe. I can only hope with utter humility that the compilation contained within this volume will do justice to the Great Work of the Toltec Seers.

In honour of my brothers and sisters, who have spent many lifetimes, often enduring unthinkable hardships, remaining true to their ancient commitment, and thus also giving expression to their deep and unfaltering love of and for all of live, I sign myself, in the name of service, and as I am known amongst them;

Theun of the Great Waters,
Son of Mara, the One of Tears.

Portfolio: The Dragon Wolf

Caledon, December MMV Anno Domini

MAGNUM OPUS

TOLTECUM VATIUM

(The Great Work of the Toltec Seers)

INTRODUCTION

(The seven Stages in Learning)

The only true learning there is, is learning about the self, for man is the microcosm of the macrocosm. The true Scholar has known for even that it is insanity to assume that we can understand life, and therefore the world around us, unless we acknowledge that we too are a part of this ineffable mystery we look upon as being life, and which we are waiting to fathom and understand. But, being part of this mystery, our every action, our every through and our every feeling, affects our perception of our experience. And what is knowledge, if it is not that which we perceive as being our experience within life? Therefore, the act of learning, like every action we take within life, must and does have a direct influence upon our perception of the knowledge which arises from having taken that action. It follows that the act of learning directly affects how we perceive the knowledge gained in the process of learning. The profound truth that emerges from this is that, in learning, we create the answers we seek, according to our perception of what is revealed to us during the process of learning. In other words, we create our own reality, whether we are aware of this or not. So the question facing everyone who wishes to learn is; «How do we know that the reality we have created is in fact the truth we are seeking» or, more precisely: «How do we corroborate the subjective reality, when the only reality we can measure it against is our perception of the objective reality to which we bear witness by virtue of being alive, for is it not this very perception we are questioning when we set out to learn?»

This difficulty in learning is a conundrum for which there is no logical solution, other than to start the process of learning from the premise that whatever we experience within life; that is, whatever to be factual, is not necessary the objective reality to which we bear witness, but merely the subjective reality which causes us to look upon our experience as being the factual reality we are dealing with. This, however, does not presuppose that the subjective reality which arises from experience is any less true than the objective reality we are witnessing. Instead it serves to confirm that the subjective reality, being dependent as it is upon our perception, is what we are experiencing, whereas the objective reality, which exists independently of our perception of it, must best be witnessed without judgement, until such time as we have gained the necessary knowledge with which to bridge the gap that exists between our subjective experience and an objective reality that transcends the limitations of perception. It is this gap between our perception and the objective reality being witnessed that instils in us, the Observers, the desire to gain the needed skill with which to fill the gap between the subjective and the objective.

If we, as the Observers, are to fill the gap existing between the subjective and the objective, then it is vital that we bear in mind that the subjective, by definition, implies the purely personal, whereas the objective, also by definition, implies that which is transpersonal, and therefore existing independently of the purely personal

nature of perception. It follows that the Observer is not only the point at which perception is being assembled in relation to the experience of the Observer, but that for there to be any experience at all, the Observer must of necessity also be the catalyst that brings into existence the experience he is having of the objective reality to which he bears witness. Consequently, although the Observer starts off by being an impartial witness to life around him, the moment he starts to interact with the world he has the choice of either seeing himself as being the victim of circumstance, or else seeing himself as being the catalyst that causes objective reality to start imposing itself upon the subjective reality he has created according to his perception. The first option is clearly antithetical to learning anything of real value, which means that the true Scholar has no option other than to see himself as being the creator of his reality.

Once we are clear on this much, it becomes perfectly possible to acquire skill in the technique of learning, for all that is required in order to gain this skill, is to remember that the Observer is both the Witness of objective reality, as well the Experimenter directing the process entailed in learning how to relate perception of that objective reality to the reality underlying his subjective experience of it. This is the theory, and if one adheres to the theory it appears that this should be a relatively simple exercise to accomplish, given the required time and the due diligence. However, in practice it is not quite as simple as the theory would have us believe, for although gaining the skill to learn is undoubtedly within the grasp of any man or woman, achieving this skill is nonetheless the task of a lifetime. The reason for this, as Toltecs have discovered in mapping out the process of learning, is that acquiring skill in learning entails conquering seven distinct areas of experience.

Toltecs have given to these seven areas of experience the term «the seven stages in learning, » because although each area does require experience, the experience gained in the first area automatically leads the apprentice into the second area, and the experience gained in the second area again leads the apprentice into the third area, and so on. Therefore, although each of these seven areas of learning demand experience, they are more like stages in learning rather than areas of expertise existing independently of each other. Furthermore, as with anything else in life, there are no real divisions as such within the seven stages of learning, for one stage blends seamlessly into the next. So although, for the sake of clarity, we delineate, demarcate and speak in terms of one area versus another, in reality the seven stages in learning overlap one another in a seamless manner.

The first stage encountered in the process of learning is the concept of learning. Any concept is an idea or, more accurately, a though form which, for the sake of brevity, we can simply term a form that the apprentice is utilizing in the beginning stages of learning. Thus to begin with the apprentice simply has an idea concerning learning; meaning that he holds within his focus everything he knows at his point in time about the concept of learning. This includes everything he believes he will learn, as well as about he believes will be his rewards for what he will be learning.

However, as the apprentice begins to work with the concept of learning, whether he is aware of this or not, he begins to evolve his understanding of what it is to learn, with the result that it is not long before he begins to find that his personal concept of learning also needs to be expanded if it is not to become a limiting factor to his learning. Technically speaking, the apprentice has seen the need to expand his view of the world, and in attempting to do this, the apprentice is beginning to acquire

expertise in breaking free from the fixation brought about by the form, by learning how to adapt the form into a more suitable vehicle with which to further explore the act of learning. At this point though, the apprentice is still very much involved in gaining the required expertise in order to mould, shape and modify the purely personal confines of the form constituting his subjective reality. This is to say that, although the apprentice is gaining expertise in being able to recognise the limitations of the form, he nevertheless still needs to work with a form, in order to make sense out of what he is learning.

Once the apprentice gains proficiency in being able to modify and adapt his concept of learning, he begins to see that no matter to what extent he modifies, adapts or re-arranges his concept of learning, he is still firmly caught within the confines of his subjective reality. Having seen this much, the apprentice can now also begin to see the futility of continuing to expand his view of the world—for irrespective of how broad his view of the world becomes, it is this very view that keeps his perception of life intact. Technically speaking, the apprentice now has first-hand experience of what is meant by the madness of the dream, and he begins to wonder what it would be like to have the required knowledge to break free from any constraints upon his perception. It is at this point within the process of learning that the apprentice begins to pay careful attention to everything he things he knows or, more precisely, he begins to works consciously at questioning his concept of what it is to learn.

The only way at this point in which the apprentice can question his concept of learning is to measure everything he things he knows, that is, his subjective reality, against what he perceives to be the transpersonal nature of the objective reality to which he bears witness. Technically speaking, the apprentice has started to apply his subjective knowledge to life around him in the sense of wanting to prove this knowledge right or wrong. In other words, the apprentice has come to the realisation that he can only prove or disprove his subjective knowledge by acting upon it, and thereby learn from the results achieved. The result of this is that the apprentice begins to stand detached from the results of his experiments in applying his subjective knowledge, for this is the only way in which he can view the results achieved in an objective manner.

Once the apprentice to learning has achieved a modicum of proficiency in being able to question his subjective reality, it becomes possible for the apprentice to start taking the approach to learning as delineated in the Toltec Teachings in a purposeful way, for until then the apprentice is still too caught up in the fixation of his perception to allow for that perception to be questioned by anyone other than himself. Having reached this point in his inner search for knowledge, and having gained the necessary expertise within the first stage of learning, the apprentice is now ready to start learning in the true sense of the word. Once the apprentice is ready to commence the true process of learning, the teacher appears. How this comes about is not important here, other than to say this is the law. It matters not who or what the teacher may be, for there is but One Life, and therefore but One Truth. So let it suffice to say that irrespective of what name is given to that form known as the teacher, and irrespective of what name is given to that form as taught by that teacher, if the teachings as taught by such a teacher uphold and conform to the One Life, then such teachings

constitute the One Truth, and such a teacher, in the Old Tongue, is termed Toltec; a Man of Knowledge.

It is at this point within the process of learning that the apprentice reaches the second stage — in which he has to gain proficiency in making every effort to truly live the teachings to the best of his ability, in order to put his subjective knowledge to the test. However, through still being forced to work within his concept of learning, the apprentice can only utilise those aspects of the teachings that tend themselves to being conceptualised within the confines of his normal awareness; that is, the teachings for the right side. Nonetheless, and without at this point being aware of it, by putting his subjective knowledge to the test, the apprentice is beginning to move from the purely personal nature of his perception, towards gaining an affinity with the transpersonal nature of the objective reality. The result of this is that the apprentice begins to gain first-hand knowledge concerning the importance of expanding his awareness, as opposed to simply expanding his view of the world.

Through his struggle to gain proficiency in living the teachings for the right-side, whilst at the same time struggling with the impact that the resultant consequences of his actions are having upon his perception, and therefore also upon his view of the world, the apprentice starts to gain proficiency, little by little, in expanding his awareness to include more and more of the transpersonal nature of the objective reality to which he bears witness. As he gains in this proficiency it starts to become clear to the apprentice that the process of expanding his awareness is allowing him to see how his awareness is lacking in first-hand knowledge of the objective reality he is trying to come to grips with, and that what is causing in him this lack of awareness is his concept of learning. Once this realisation has been made, the apprentice starts to make every effort possible to learn how to break free from the limitations imposed upon his awareness by his concept of learning — an action which catapults him firmly into the third stage of learning.

The third stage of learning can best be described as the discovery of one's potential, for it is invariably at this stage within the process of learning that the apprentice has moved far enough away from identifying solely with his subjective reality, that he has begun to see for himself that his perception of himself is also severely lacking in a genuine awareness of self. As a result, the apprentice begins to explore, in whichever way is open to him, everything he does not yet know about himself. By doing so, the apprentice slowly begins to gain a glimmer of his true potential, and with this comes the inevitable realisation that his true self, as revealed by his hidden potential, is very much part of the objective reality which has hitherto appeared to him to be purely transpersonal.

It is at this point in his learning that the apprentice begins to grasp the importance of mating his perception as fluid as possible, if it is not going to continue leading him back into his concept of learning, from which he is trying to break free. In his struggle to make his perception as fluid as he can, the apprentice starts to gain some measure of proficiency in wording in the abstract; meaning that he no longer needs a clear form in order to make sense out of what he is learning. Technically speaking, the apprentice is learning to work with pure feeling, without the need to first interpret it according to his perception, so as to make it fit his subjective reality. For the moment, even though the apprentice is acutely aware that this is an unstable state of affairs, he is nevertheless content to live with the fact that he can temporarily

no longer reconcile his inner world with his outer world. The result of this is that the apprentice begins to work with the teachings from the angle of the unknown; meaning that he begins to interpret the teachings anew, but now from the angle of pure feeling. Consequently, those aspects of the teachings that do not lend themselves to conceptualisation; namely, the teachings for the left side, begin to reveal themselves to him through the medium of feeling.

As the apprentice continues to learn how to work with the teachings for the left side, he slowly begins to learn that true understanding is not a matter of trying to intellectualise the unknown, but is rather a state of awareness that grows as a result of a direct encounter with the unknown. Once the apprentice has come to this realisation he is well on his way to gaining proficiency within the fourth stage of learning, and he can now clearly see that his inability to reconcile his inner world with his outer world is but the result of a lack of true understanding — an understanding that he could only acquire when he was willing to forgo, if need be, his subjective reality. However, with this new-found awareness, the apprentice can also see how to marry his subjective reality with his true self, as it continues to be revealed to him in his ongoing journey of discovering his own hidden potential. Having seen this much, the process of learning now lies wide open to the apprentice. This means that there are no more pitfalls along his way in learning how to bring about those changes within both his inner life and his outer life that will enable him to effect a true transformation of all that hinders his progress upon the Path of Knowledge.

Once the apprentice embarks upon the act of transmutation, a chain reaction is set up within him that can no longer be stopped, for the inevitable result of transmutation is transformation, and transformation can only be complete once a true transfiguration has been accomplished. This is a universal law as much as gravity is a universal law. It is just not possible to cast a stone into the air and to arrest the impact of gravity upon it indefinitely.

Transmutation, transformation and transfiguration are respectively the fifth, the sixth and the seventh stages in learning. Transmutation is true change; that change which is required in order to make the shift from being totally identified with the form-side of life, to seeing oneself as part of the One Life that animates, inhabits and utilises the form, in order to evolve its awareness. Transformation is a double-edged sword, for it is the act of becoming at-one with all of life. But in doing this, we inevitably come full circle because, through being at-one with all of life, we inadvertently begin to transform all of that which is within our sphere of influence, by virtue of the fact that we are the creators of our own reality. Once this has been realised, the impact upon the self is devastating — to the extent that there is no way in which to shoulder the responsibility of what one has become, until one has brought about a full transfiguration of all that was perceived as being the self during the process of learning, up until this point of realisation.

It is simply not possible to live with the knowledge that we are the creators of our own reality, without being overcome by the most intense desire to dream true to the purpose of the One Life. Anything else is an unthinkable responsibility that threatens to tear apart the very fabric of one's awareness, let alone existence. It is once one has entered into this state of awareness that the apprentice to learning rightfully earns for himself the title of Toltec — a Man of Knowledge — and embarks upon the journey of all journeys; namely, the definitive journey of the warrior. Having

embarked upon this journey, the Toltec becomes a living example of that ineffable something termed the 'Toltec Legacy.

The Toltec aphorisms serve to guide us towards a deeper insight in how to master our awareness. Thus every aphorism has been designed to be both a springboard into the unknown, as weft as a beacon light within the unknown.

THE NINE TRUTHS OF AWARENESS

1. The universe consists of an infinite number of energy fields resembling threads of light.
2. These threadlike energy fields radiate from a source of unimaginable dimensions metaphorically called the Eagle. Thus these energy fields are known as the Eagle's Emanations.
3. Human beings are likewise composed of an infinite number of these threadlike energy fields, which manifest in the shape of a large luminous egg. The height of this egg is equal to the length of a man's body with his arms fully emended above his head on the vertical axis, and its width is that of a man with his arms extended outwards from the centre of his body along the horizontal axis. This egg is known as the cocoon of man.
4. Only a small group of energy fields inside the cocoon are lit up at any one time by a brilliant point of light located on the surface of the cocoon.
5. Perception takes place when the energy fields which are illuminated by the point of light extend their light to illuminate corresponding energy fields outside the cocoon. This point of light is termed the point where perception is assembled, normally abbreviated to the assemblage point.
6. It is possible to shift the assemblage point to any other position on the surface of the cocoon, or even into its interior: Because the assemblage point illuminates any energy fields with which it comes into contact, the new energy fields it illuminates as a result of such shifting constitute therefore a new perception. It is this new level of perception that is known as **seeing**.
7. When the assemblage point shifts sufficiently far a totally new world is perceived, which is as real as the one man normally perceives.
8. There is a mysterious force known as **intent** which exists throughout the entire universe. It is this force which brings about perception, for it is **intent** which, firstly, aligns the energy fields and secondly, causes awareness of that alignment.
9. The goal of warriors is to experience all possible perceptions available to man. This constitutes what is known as Total Awareness, inherent within which is an alternate way of dying.

I

Life for average man is a rather vague and monotonous affair - an existence which is not completely devoid of amusement, but one in which he listlessly wanders from one type of activity to the next, only to find that the happiness he is seeking is constantly eluding him. The life of such a man becomes filled with a sense of emptiness and a dull longing to have that emptiness filled, but not knowing what it is he seeks, the man discovers instead a numbing sense of futility creeping into his heart. Then all too soon he finds his life has slipped through his fingers, spent on the meaningless trivialities of human pettiness.

The problem is that we are all born fools, for such is our human condition.

Man regards himself as being better than an animal - but mostly he lives an existence which is worse than that of animals.

People do not like to think of themselves as being mad, but unfortunately all of us are already mad.

All of mankind has become enslaved to the heinous acts of black magic. Men and women keep themselves and each other in psychic bondage by perpetuating the evil of social conditioning - a conditioning designed to capture and fixate both the thoughts and actions of men and women in a way that

makes it impossible to deviate from the accepted norm. If you think about this you will see that you are incapable of thinking or acting other than according to what you have learned through the debilitating mediocrity born of your social conditioning, and therefore you too are a slave, and because you uphold the practices of your conditioning you too are a black magician.

No man can be trapped without his consent.

If you do not want to remain trapped within the debilitating constraints of your social conditioning, and if you wish to break free from the grip of the black magicians, you have to choose the disciplined life of the warrior and you have to learn to hunt for power.

It is not a matter of finding ways in which to five with the circumstances surrounding your life, for you are the cause of your life. You are not a victim being forced into tolerating this life - instead you are the creator of everything which is in your fife; the good, the bad and everything in between. You think that by complaining about your life you can somehow find a way in which to change it, but you are wrong. It is only the decision to join the Warrior's Path that gives one the courage to claim one's life for what it is. Whilst you continue to indulge in your pettiness and your confusion, nothing in your life will ever change for the better.

Everything around you, including your challenges, is the world you created for yourself. It is therefore insane to want to run away from it, for where will you run to? One cannot escape one's life, any more than one can escape oneself. The only reason why you are looking for a way out is because your tonal is involved in an inner battle — but to do battle with your own tonal is the height of insanity. What are you hoping to achieve? The disciplined life of the warrior is designed to end such inane pursuits.

The Warrior’s Path instils in one the need to bring about an inner harmony; firstly, between decisions and actions and finally, between tonal and **nagal**.

The only freedom a warrior has is whether to act impeccably, or to act like a fool. But because there is no honour or freedom in being a fool, impeccability is the only option open to the warrior, and it is therefore also the mark of his spirit.

What you need to do is to coax your tonal into acknowledging that the only viable decision open to you is your decision to embark upon the Warrior's Path. The tonal believes that making decisions is its prerogative, for it doesn't know that decisions are made by the **nagal**. Whenever we think we are making a decision, we do not realise that it is the **nagal**, forever beyond our grasp, which has brought about those conditions in which we are forced into acknowledging that we have reached a crossroad.

There is a marked difference between the apprentice who knows that the warrior's way is for him an act of survival, as opposed to the apprentice who is merely trying to solicit the teachings for self-centred gain. The first takes the guidance

given and acts upon it without expecting rewards; the second takes from that guidance only what suits him, while regarding the rest as being a distortion of the truth as he sees it.

The best hunters are not those with a natural aptitude for hunting, for invariably the best hunters do not even like it. Their ability comes from having struggled long and hard to learn every trick of the trade.

A hunter is an exceptionally disciplined man, for the parameters of his livelihood are precise, and he therefore cannot rely upon luck.

The art of the hunter lies in his ability to choose both the timing and the location of his appearance to gain the maximum advantage. This does not mean that the hunter tries to hide from others by living a life of secrecy, but that the hunter is never accessible, unless he wants to be. There is no advantage to be gained from trying to hide behind secrecy, when it is obvious to everyone that you are hiding.

Not being accessible means that your interactions with the world around you are calculated and frugal. By being frugal you avoid depleting both yourself and those around you. The hunter is confident in his abilities as a hunter and therefore does not feel the need to worry about having his needs fulfilled. Worry merely causes you to become accessible against your will, for worry causes you to cling frantically to your world, whatever

that world may be, and by clinging you deplete yourself as well as those people and things you are clinging to.

The hunter never plunders his world, but takes from it only what he truly needs, whilst tending to it with warmth and caring for it with love — irrespective of whether his world consists of people, animals, plants, possessions or power. In this respect the hunter is intimately familiar with his world, yet he also remains detached from it. Being detached from his world, the hunter remains inaccessible to that world, and does not distort it by manhandling it. The hunter touches his world lightly, enjoys it for as long as he needs to, and then withdraws, leaving barely anything disturbed.

The hunter handles his world with such care that he leaves no trail behind him. To leave a trail would mean becoming hunted by something more powerful than himself.

To be a hunter implies far more than merely being able to hunt one's prey, whether hunting means trapping animals, people or power. In order to trap anything the hunter must be able to outwit his prey by knowing its habits. This implies that he himself has no habits, but is free, unpredictable and totally fluid; for it is not possible to take advantage of the habits of your prey if you are fixed in your own habits. If you behave like your prey, predictable by being fixed in your habits, you will quickly become the hunted — the prey of something bigger and

stronger than you. Therefore the art of the true hunter is to stop being the hunted.

In order to be a good hunter it is not enough just to know the habits of prey, for the hunter must also know that there are superior forces within this universe which guide him, as well as all other creatures – forces that dictate our lives and our deaths.

In the final analysis what else is more important than life and death? The forces which command these truly rule all creatures.

A hunter must live the life of a hunter if he is to benefit from his life, and this presupposes change. However, true changes are never easy and the process involved is slow. Consequently man will only ever change under circumstances that force him to change.

Sometimes even if a man is forced to change he will stupidly refuse, unless he can see the advantage of changing.

A good hunter will always change his ways whenever the need arises.

True changes are always cataclysmic in quality and are ever triggered by what appears to be a small and insignificant act. Hunters watch for these acts, in themselves and in their prey, and therefore are not caught off-guard by the irrevocable changes brought a6out by these acts.

The only worthwhile changes are those made with sobriety.

II

Man’s only justification for physical existence is to learn; this is his destiny which he cannot avoid under any circumstances.

Man’s destiny is to learn. Bur in order to unfold our destiny we have to be forced into experiencing new worlds that are beyond our perception and comprehension.

In this universe nothing is for nothing; everything has a price attached to it. Knowledge is acquired only through the hardships entailed in learning.

One cannot acquire knowledge through conversation, because true knowledge is to experience the inner self - a most frightening and utterly consuming pursuit that is unique to every individual.

Knowledge gained from someone else is not true knowledge, for it lacks the confidence necessary to implement that knowledge. Confidence can on[y be cultivated through actions taken. Therefore knowledge is indeed power.

True power is knowledge of the self as a unit of the One Life. There is no power greater than knowledge of the **nagal**.

Knowledge is not what most people assume it to be, especially for a warrior. A warrior knows from experience that knowledge is an inner knowing that overtakes him, completely absorbs him in the moment and then mysteriously subsides.

True knowledge is ever incomprehensible, greater and more powerful than man, and to walk the Path of Knowledge is to fight for survival. Therefore, if you come to this path to learn, you must be prepared to fight for your life.

The cost of true knowledge is your life. Knowledge can only be acquired when you decide to give up the beliefs, the prejudices and the misconceptions you regard as constituting your life. Therefore knowledge can only be acquired by dedicating your life to it.

In the beginning, no man ever knows the hardships that learning entails because he does not know what it is to be man. Thus he sets himself up to fail by desiring rewards which are mostly in conflict with his destiny and which therefore cannot be materialised.

Walking the Path of Knowledge does not come naturally to man, and therefore all learning is forced. Because of this no nagal ever seeks apprentices, and it is impossible for an apprentice to solicit the true teachings.

Resistance is as fundamental to the act of perception as friction is to movement. Without resistance perception would be a meaningless exercise and experience would be void of knowledge.

That which one needs in terms of learning is provided by power according to the level of one’s impeccability. Unfortunately though, not everyone is capable of acting upon a recommendation as simple as this. Nonetheless, by practising

the four principal techniques used within the teachings, impeccability is the inevitable result, for these techniques enable one to cleanse and to reconstruct the island of the tonal so as to become utterly impeccable in every deed. Once impeccability has been achieved power guides one naturally to the **Nagal** in the unfoldment of fate. This is universal law.

If it is a man's fate to learn the ways of the warrior, power guides him to a nagal. Once power has made it clear to the nagal that it is the man's fate to become a warrior, it is the duty of the nagal to hook him in some way. Unless hooked, true learning is not possible, for every apprentice resists learning at every turn, whilst even professing his willingness to learn.

Every nagal knows the hardships entailed in learning, and therefore never assumes that an apprentice will succeed in the task of learning, unless he ensures that the apprentice has no option other than to learn. The only viable way to achieve this is for the nagal to trap and hold the attention of the apprentice, by making it clear to him that perhaps he is being tricked. Because of a strange quirk of human reasoning this always has the desired effect, in that while the apprentice suspects he is being tricked in some way, he will always assume that it is his mind that is being tricked. As a result, the apprentice becomes totally caught up in trying to figure out how he is being tricked, without realising how this entraps and holds his attention. With his attention trapped, and having become fully absorbed in figuring out if and how he is being tricked, the apprentice is now suitably open to the impact of learning.

A nagal knows from experience that all of us are complete idiots, in that none of us ever wish to give up voluntarily our obsession with wanting to be in control. Consequently, in order to learn in spite of our refusal to give up our perception of what we are learning, we have to be tricked in some way. Therefore the art of the nagal lies in his ability to deviate the apprentice's attention from the real issues involved in learning. In order to do this the nagal sets the apprentice a task, the outcome of which is highly desirable for the apprentice, but impossible to attain other than through mastering the art of learning. The advantage of this strategy is that the apprentice’s attention becomes mostly deviated from the hardships entailed in learning by his desire to attain the outcome, and therefore little by little he begins to master what he would otherwise find to be an impossible task. This in turn enables the nagal to accomplish two things which are equally impossible to achieve whilst the apprentice has no read understanding of what is entailed in true learning. Firstly, the nagal can now begin to introduce the apprentice to a direct experience of the **Nagal**; and secondly, because fie has successfully deviated the apprentice's attention from assuming an understanding of what he is supposed to be learning, he can begin to introduce the apprentice to the true teachings without ever mentioning them.

The techniques used within the teachings, when practised with diligence, are completely devastating, and it is therefore the responsibility of the nagal to take care that the dedicated apprentice does not unwittingly do anything that will cause him to plunge into a state of illusion and misery, due to his limited understanding of what is entailed in using these techniques. Accordingly the nagal ensures that the apprentice is equipped both with strength and a sober sense of discrimination - attributes that can only be acquired by living like a warrior.

Without true strength, which the nagal must tirelessly build within the apprentice by ruthlessly challenging him at every turn, and without a sober sense of discrimination, which the nagal must repeatedly enforce upon him every step of the way, it is impossible for any apprentice to enter the World of Sorcerers without falling apart. Only with the clear sobriety and the solid grounding in utter practicality that comes from living the Warrior’s Path, can the apprentice withstand the devastating impact of the Path of Knowledge.

Learning to become a warrior requires the attention of the apprentice to be trapped, rather than deviated. The most successful way to do this is for the nagal to push the apprentice out of his normal perception, whenever he is with him. This means that the apprentice's ordinary world becomes unsettled, forcing him to focus on the actions of the nagal.

At first the whole concept of being a warrior is for the apprentice nothing more than a romantic ideal. Then, as he starts to learn, he begins to wonder if the tasks assigned to him are really possible to accomplish. As a result, the apprentice is no longer as convinced about anything as he was when he first started out. But in his loss of conviction, the apprentice walks neatly into the trap set for him by the nagal. Without even realising it, the apprentice has started to look upon the Warrior's Path as being something of a myth. The moment the nagal becomes aware of this, he begins to challenge the apprentice's sense of conviction in every way possible, and having no other recourse but to fight back, the apprentice will try his utmost to convince the nagal that he is trying his best. However, by doing so, the apprentice gets caught up in the myth which he himself has created. Being caught in that myth, the apprentice

unconsciously starts living the myth in his efforts to be impeccable, until eventually he has lived the myth for so long, that he becomes the myth.

One cannot become a warrior simply by wishing. To become a warrior is the struggle of a lifetime. No man is born a warrior, any more than he is born a reasoning being - we choose to become either one or the other.

Although it is man's destiny to learn and therefore to hunt for power, it is not up to us to decide whether or not we will become warriors, rather than be hunters, for this decision lies with those forces that guide the lives of all creatures.

A hunter differs from a warrior in that a hunter is learning what it means to hunt for power, whilst the warrior is an accomplished hunter fully familiar with the mysterious ways of power. The hunter lives by hunting for power; the warrior lives by flowing with the unpredictable dictates of power.

Power is an indispensable part of the warrior's life. Yet, to begin with power is inexplicable and seemingly unbelievable, since it defies human logic, and cannot even be conceived of by the rational mind. Nevertheless, gradually and over time, power makes its presence felt. Even if one does not have power at one's command, or even if one does not know what it is, one can nonetheless sense the presence of some thing of which one was not aware before. However, an awareness of power is enough to cause it to start manifesting. At first it manifests as an uncontrollable force that seems to come to one of its own accord, and all too often in ways that are strange and unfathomable, so that it is never really possible to explain what

power actually is or how it worlds. When looked at objectively, power appears to be nothing at all, and yet it brings about occurrences within one's life that are truly extraordinary and miraculous. Eventually, though, one comes to the realisation that power is not really an external force dictating one's actions, but is rather a force that arises from within oneself moulded and directed by one’s **will**.

Knowledge is power. It takes a long time and a great deal of strenuous effort to accumulate enough personal power before one can even talk about power.

Power is weird. In order to command power one must have power to start with. Yet, it is possible to gather power little by little, and to save it, until finally one has enough personal power to engage oneself in a battle for power.

Power is always unnoticeable whilst it is being gathered and saved.

We speak about personal power, but in reality power does not belong to anyone. The hunter can gather it and, once gathered, it can be used for anything the warrior wants, and in this sense it is indeed his power. But power is never the hunter's to give to someone else, for the only way in which one can give one's power to someone else is by using it to help that person to gather and store his own power.

Hunting for power is a most peculiar pursuit, in that one must first conceive of it, and next one has to set it up most carefully, only for it then just to happen — seemingly of its own accord. Hunting for power is not something that can be planned or thought out, but this is precisely why it is such an exciting pursuit. All the hunter can do is to act as if he does have a

strategy for hunting for power, and in doing so he trusts that the personal power he does have will cause him to act in the most impeccable way in hunting for power.

The hunter trusts his personal power, for this is all he has in this vast and utterly mysterious world.

What average man calls chance or good luck is in reality power at work. However, power is weird and inexplicable. The only way to explain what power is, is to say that it is a fleeting moment of chance. All of us experience such moments in our lives, but people are normally far too busy, too preoccupied, too stupid, or else just too lazy to seize their fleeting moments of chance. Yet a hunter, being ever fully alert and ready, has the required speed and skill with which to seize his fleeting moment of chance, since this is something the hunter is always waiting for.

Personal power is just as weird as power. It is nothing more than a feeling - a particular kind of mood which some would term being lucky.

The warrior makes his own mood.

To acquire the mood of the warrior is not an easy accomplishment, for it requires seeing all of life, including one's fellow men, as equals - an achievement which is a truly magnificent act of the warrior's spirit. It takes a great deal of personal power to do that.

To succumb to negativity, to complain about life, or to feel justified in complaining by believing one is a victim, comes very easily to all of us. But to enter into the mood of the warrior, and to know that no-one is doing anything to anybody, is quite the hardest thing, for we all love to indulge in feeling like helpless victims.

Self-pity is a poor companion in the face of power. The mood of the warrior demands that he must be in control of himself at all times, and at the same time abandon himself to his fate.

A warrior is first and foremost a hunter, and therefore he calculates everything. This is control. But once he has calculated his moves, the warrior acts. This is abandon. As a result, the warrior is not a leaf at the mercy of the wind, for no-one can force him into doing anything that goes against his knowledge of himself and of life. The warrior is attuned to survival, and thus he strives to survive in the most impeccable way possible.

It is up to us as individuals to oppose the forces within our lives, but we can only do this if we are warriors. To grasp this you must know that a warrior waits, that he knows what he is waiting for, and that while he waits he is in need of nothing. Therefore, whatever little bit a warrior gets is always much more than he can take. So if he needs to eat, the warrior finds a way, for he is not hungry. If his body suffers pain he finds a way to stop it, for he is not in pain. A man who suffers hunger or pain is not a warrior, for such a man is not waiting, but has instead abandoned himself to the forces within his life, and those forces, whether of hunger or pain or anything else, will destroy him.

What makes us miserable is wanting something. But it is possible to learn to want nothing, and once we cease wanting then even the smallest thing we get is always a wonderful gift. From this it follows that to be poor is merely a thought, as is hunger, pain, love or hate.

Not being in want is a warrior’s greatest achievement. However, there is a fine line between not wanting anything and not liking anything. Not liking anything is stupid, for by not liking anything you turn your life into something that is dull, empty and boring.

You can only survive the unfathomable and mysterious world of power if you are a warrior wanting nothing.

Everyone can sense that the world is a frightening place, filled with all sorts of dangers, and that we are in reality helpless creatures surrounded by forces which are a mystery and at the same time relentless. The average man, in his arrogance and ignorance, believes that these forces can be explained and therefore changed. He has no clue how to do this, but in his fear he chooses to believe that the actions of mankind will explain them and change them sooner or later. The Man of Knowledge, on the other hand, like the sorcerer, does not waste his time thinking about explaining them or changing them. Instead he sets about learning how to use these forces, by changing and adapting himself, so as to flow with them, rather than fighting against them. This is his advantage, and herein too lies the crux of sorcery. There is very little to sorcery once this has been grasped and implemented.

A Man of Knowledge is not much better off than the average man, for knowledge does not allow him to live a better life — on the contrary, it serves to burden him, by making his life even more unstable and insecure. Through having opened himself to knowledge the Man of Knowledge becomes far more vulnerable than the average man. On the one hand, his fellow men fear and mistrust him because of his power, and so pose a very real threat to his continued well-being; and on the other hand, the mysterious and relentless forces which surround us all, just because we are alive, are for the Man of Knowledge even more dangerous. To be attacked by a fellow man is indeed painful, but to fall prey to the onslaughts of power is deadly. In all of this the Man of Knowledge has only one means of survival; namely, his **intent**, and therefore he must live like a warrior in his every thought, feeling and action. Only as a warrior can one survive the Path of Knowledge. Therefore, the real advantage of the Man

of Knowledge is not his knowledge as such, but his strength in being a warrior.

In order to become a Man of Knowledge one must first be a warrior. It is not possible to withstand the impact of the Path of Knowledge whilst one is still an infantile coward who cannot face his challenges with strength, courage and impeccability. It takes a warrior to fight without giving in to apathy, to win and lose without complaints, and to struggle against impossible odds without recoiling, until, finally, one has learned to **see**; only to realise then that none of one's ordeals have ever mattered. The only thing that has ever mattered is that one needed to learn in order to become a Man of Knowledge.

To become a Man of Knowledge you must become totally proficient in the three areas of activity arising from the three principal techniques, for only then will you be able to solve the three riddles encountered upon the Warrior's Path. The first area of activity is the Mastery of Awareness, incorporated within which is the Art of Dreaming. The Mastery of Awareness is the riddle of the mind. This is the awesome infinity warriors perceive when they realise the incomprehensible mystery and extent of man's awareness. The second area of activity is the Art of Stalking, known as the riddle of the heart. This is the bafflement warriors experience when they become aware, firstly, that the world appears to be what it is only because of our perception and, secondly, that if a different perception is brought to bear upon the world, then our view of the world, which seems to be so inviolable, changes dramatically. The third area of activity is the Mastery of Intent, known as the riddle of the spirit of man. This is the ultimate paradox; in that it is within the ability of man

to project his actions; physical, emotional and mental, beyond normal human comprehension.

When one **sees**, the world of everyday life changes dramatically. Instead of appearing to be so stable and permanent, one **sees** that it is in reality a fleeting world in which everything fluctuates and changes constantly. No two moments are ever identical.

Without speed you will never **see** the real world. Without speed you can only look at the world.

To acquire speed you need to learn to listen so that you do not rely merely on your eyes. Ever since we were born we were taught to use our eyes with which to perceive the world, and so we talk to others and to ourselves only about what we see in our outer and inner world. A warrior, on the other hand, listens to the world and most especially to its sounds.

Everything has meaning for the warrior. Sounds are not just sounds. Sounds, like everything else around us, are vibrations of sorts. Average man does not have the speed with which to perceive these vibrations, and therefore goes through life with no protection at all. Yet, once we have the necessary speed to grasp the messages, everything around us can tell us unimaginable things.

Seeing only takes place in the absence of internal dialogue.

Seeing is a true inner silence within which something of the self extends outward to meet and identify with the form of that which is under observation.

It is not possible to **see** without first having learned how to stop the world. Stopping the word is a state of awareness that is brought about whenever the continuous interpretation of the world, as it is normally perceived, is halted through the cancelling of that interpretation by the unknown.

Seeing must be clear, for no warrior has the time to work out what it is he is **seeing.** The advantage of **seeing is** that it cuts through all complications to reveal the bottom line.

Seeing reveals the simplicity inherent within complexities.

Seeing is often accompanied by visual impacts. Yet these visions are not reality — they are simply the mind's interpretation of the unknown. Paying heed to these visions is what causes the visionary to become lost in a quagmire of illusions. The art of the true seer lies in his ability to reach for that which lies beyond the visions, for only then can the identification of the observer and the observed take place, and thereby bring about a direct knowing.

Seeing is not **intent. Intent** is a force, and therefore, rightfully power, while **seeing** is an acquired ability to perceive the reality underlying everything. This means that a Man of Knowledge perceives the world with his senses, his **intent** and also his **seeing.**

Seeing is not sorcery, even though it is simple to confuse the two. It is easy for a Man of Knowledge who **sees,** to become a sorcerer, should he wish to do so. Yet, although any man can easily learn how to manipulate certain techniques, and thereby become a sorcerer, he will never learn through sorcery how to become a seer and a Man of Knowledge.

The secret of sorcery is learning how to apply one's **intent** to the core of anything. Sorcery is therefore nothing more than interrupting the natural order of things. The sorcerer hunts for and finds the core of that which he wishes to affect, and then applies his **intent** to it. Yet in order to use one's **intent** it is not necessary to **see.** It follows that **seeing** is contrary to sorcery, for when one **sees** one knows that nothing is important, whereas sorcery is all-important to the sorcerer.

To be a sorcerer is a most debilitating burden. It is infinitely better to learn to **see.** A man who **sees** is everything, whereas the sorcerer is a wretched and miserable creature, confined to spending his life manipulating the natural order of things. But there is no freedom to be found in manipulation, for the effects

of manipulation are ephemeral, in that life forever strives to maintain the order that is inherent within it.

The warrior is a being who believes in his divine abilities as a magical being of the universe. The sorcerer, on the other hand, does not believe in his godlike potential, and therefore feels the need to seek out whatever he can use as a substitute for the power he things he lacks.

Once one has learned to **see,** nothing of what one knows remains. Once one **sees,** one's normal perception of the world falls away - only then does one know that everything we are witnessing is new and has never happened before. The real world is an incredible mystery, for nothing in the world is waiting to happen; it simply is happening. Yet neither is anything ever finished, for nothing is ever resolved. The world merely keeps realigning itself to itself.

We train ourselves to think about everything, and we also train our eyes to perceive the world in the same way in which we think about everything we are looking at. This makes us look at ourselves as being important, and so we also feel important. As a result, we look upon our acts, as well as the acts of others, as being important, because this is what we have trained ourselves to believe. But once the warrior has learned to **see** he realises he can no longer think about what he is looking at as being real, and if it is not real, then everything becomes unimportant. Therefore, once he has learned to **see,** the warrior finds himself alone in the world surrounded by nothing but folly.

The way a warrior chooses to look at the world enables him to laugh or cry; be happy or sad, for when he **sees** the world, he **sees** that everything is equal and therefore unimportant. The result is that nothing any longer matters, and because it doesn't matter, there is nothing to laugh or to cry about.

To learn to **see** before one is a warrior is a terrible misfortune, for without the fortitude of a warrior, **seeing** brings about a

sense of false humility, coupled with an intense desire to retreat from the world through becoming indifferent to life. Yet, once he has learned to **see,** a Man of Knowledge does not have to live like a warrior, or like anything else, for he can **see** life for what it really is and therefore he directs his actions accordingly.

The predilection of a Man of Knowledge is to act in a way that will enable him to know.

Only by **seeing** can a Man of Knowledge know, for he lives by acting; not by thinking about acting, not about thinking about what the future will hold for hint once he has acted. A Man of Knowledge simply chooses a Path with a Heart, and treads it for as long as he is alive, and in doing so he looks and he rejoices and he laughs, for he **sees and** therefore he knows that nothing is more important than anything else. Because he **sees**, he knows he is not going anywhere, and that just like everyone else, his life is going to be over all too soon. Therefore for a Man of Knowledge, there is nothing other than life to be lived. Everything else, life his family, his name, his country, his work, his dignity, his honour and even his courage and his strength, amounts to nothing other than his controlled folly. Thus the controlled folly of a Man of Knowledge is his only tie to his fellow men and to the world around him.

A Man of Knowledge labours, sweating blood and tears, and. striving with every fibre of his being to achieve his goals — so much so, that he appears to be just an ordinary man. And yet there is a difference, a very important difference, and this difference lies in the fact that his folly, unlike that of his fellow

men, is controlled and calculated. What this means is that, because nothing is ever more important than anything else, a Man of Knowledge chooses any of the acts open to him, and engages in it as if it matters the whole world to him - and in a sense it does matter, for his controlled folly makes him say that it matters, and makes him act as if it does indeed matter, even though within his innermost being he knows it doesn't matter at all. Consequently, when a Man of Knowledge has brought his endeavours to completion, he retreats in peace, knowing that no matter what the outcome of his actions may be, nothing is any more important than anything else.

Controlled folly is in the nature of a calculated outburst followed by a calculated quietness.

A Man of Knowledge cannot possibly act towards his fellow men in ways that are life-destructive, for by the time he has mastered the art of **seeing**, and therefore having become cognisant of his own luminous being, he no longer harbours any such desires. Having learned to **see**, a Man of Knowledge becomes everything by becoming nothing. To all intents and purposes he simply disappears, without disappearing. Because he **sees**, he knows, and therefore he can become anything he chooses, and achieve anything he desires. Yet, he desires nothing and therefore rather than playing with his fellow men as if they are mere puppets, he strives instead to meet them in the midst of their folly.

The Man of Knowledge is always willing to meet his fellow men in the midst of their folly, keen to utilise their doings for mutual

benefit. For the folly of man, if correctly understood and utilised, is a veritable treasure trove yielding vast amounts of personal power.

Any warrior can become a Man of Knowledge. A Man of Knowledge is a warrior who has actively pursued the hardships involved in learning, without evasion or equivocation; who has therefore done all he can in order to learn the mysterious ways of power, and claim the knowledge thus gained in terms of personal power.

In order to have personal power you must claim the power you dream in. To do so entails having to face and defeat the four natural enemies.

To begin with all learning is slow; but in time it gathers momentum, to create a snowball effect. However, since true learning is a far cry from what it is generally assumed to be, the apprentice soon finds himself at odds with his own thoughts and emotions. Not learning what he expected to learn, the apprentice becomes the victim of his own doubts and suspicions, and before long he is overcome by a debilitating sense of fear - a fear which escalates with alarming rapidity, as he focuses upon it in his efforts to understand its cause. Without realising it, the apprentice has encountered his first natural enemy — fear. Under the impact of his fear, the apprentice's sense of purpose and direction begins to crumble, leaving him with the uncomfortable feeling that his reason is being threatened and has somehow been assaulted.

The rational mind finds yielding to fear an irresistible temptation; but by indulging in this temptation, the mind slays itself.

The only way to handle fear is deliberately to face it — to go with the fear and yet not submit to it. This means that you must acknowledge your fear fully, and yet proceed with your task of learning as if you are not afraid. If you do this, the moment will come when you realise you have been handling your fear for so long that it no longer terrifies you. From that moment on you will be free from fear for the rest of your life. The realisation of being free from fear comes in a flash of insight, but the process of vanquishing fear is a long, nightmarish experience of exercising the **will** to stand firm, no matter what may come.

Fear can only prevail in the absence of sufficient sobriety. In the full light of sobriety fear evaporates like mist before the sun.

Once an apprentice has eliminated fear, he settles into a state of complete sobriety, in which all is brought into sharp focus. Under the impact of this focus, the apprentice discerns his life clearly and determines with great accuracy the way he should proceed. This new-found ability to discern accurately the purpose of his life naturally engenders in the apprentice a feeling of being invincible, and unless he is sufficiently awake to realise that he has entered the battle against sobriety, he will be struck down by sobriety at the very moment he is anticipating success.

It is never easy to achieve sobriety and yet, once achieved, it cannot be allowed free rein. Instead it must be brought into its

proper perspective. If the apprentice makes the mistake of indulging in sobriety, he will never learn to discriminate with wisdom, but will assume that in the light of his sobriety his decisions are infallible. Becoming enmeshed in self-importance, and believing that everything now stands revealed to him, the apprentice unconsciously begins to twist the truth into what he feels it should be, rather than seeing it for what it really is. Such an apprentice therefore becomes the victim of his own sense of infallibility and self-importance.

Sobriety is not **seeing,** nor is it true power - it is merely an aid to achieving power and the ability to **see.** It should therefore be used only as a tool, and if this is done, the apprentice will in time come to understand that sobriety is nothing more than the mind's own built-in microscope**.** Whatever is brought into focus under this microscope is seen in minute detail. However, by focussing on what is held under the light of sobriety, the greater whole must perforce be excluded. Obviously the warrior cannot act with limited vision and hope to survive the onslaughts of power. To survive in this world, the warrior needs detail, but also an all-encompassing vision of the greater whole.

Once an apprentice has conquered his fear and brought sobriety into its proper perspective, his progress upon the Warrior's path becomes greatly accelerated. His learning now proceeds with the sure and easy steps of a man who knows without a doubt what his purpose in life encompasses. Consequently a quietness of life surrounds the apprentice — an inner state of serenity in which it is no longer difficult for him to gather and store personal power. Having acquired patience, and no longer fretting over impossible expectations, the apprentice now continues to work quietly, without hurry, but also without

wasting precious time and personal power. Then, one day, while performing a very mundane act, the apprentice suddenly becomes aware that his actions are now imbued with a quality that has never before been present. At that moment he knows, without anyone having to tell him, that the power he has been struggling to acquire so long is finally at his command.

From the moment an apprentice has discovered his power he is an apprentice no more, but has become a master in his own right, worthy of being called a warrior. No longer just an ordinary man at the mercy of the world around him, the warrior steps forward lightly with the full authority and power of a leader. His command is instinctively recognised and obeyed. His vitality engenders in those around him a sense of hope and excitement, while his daring moves foster in them an inspiration and a respect which quickly makes of his word the law. At this point the warrior's power is such that it enables him to do whatever he sees fit, but it is also in this moment that he is brought face to face with the challenges of the third natural enemy - power.

Power is a formidable enemy, and a man or woman must be a very fine warrior indeed to overcome it. Many a good warrior has lost in the battle against power; but to lose this battle is also to lose one's freedom. A warrior who has lost the battle against power never learns how to wield his power impeccably, and consequently becomes an implacable dictator who will lash out with brutal cruelty, merely to satisfy a whim. For such a man power is no longer an ally, but a forceful manipulator that destroys him little by little, until finally fie has lost all sense of humanness. Having lost his sense of humanness, the man now rapidly loses also his sense of justice, and therefore can no longer distinguish between right and wrong. From this point on

power begins to erase the man's awareness until only a bitterly twisted caricature remains — a foul burnt-out husk of vile corruption spewing forth the deadly poisons of doubt and suspicion.

Power in itself is simply power, and therefore neither good nor bad. It is the intent with which power is wielded that makes it either life-destructive or life-enhancing. To be life-enhancing in one's actions is to gain power, but to be life-destructive is to have power over — a most bizarre use of power that is utterly draining of one's personal power.

Only by listening attentively to every command from his heart can the warrior hope to gain the advantage over power. There is no other way to survive the unrelenting attacks staged by power against the warrior striving to gain command over it. The warrior must never, not even for one instant, lose sight of the fact that power is not the sole property of any individual, to be used for selfish gain - power may only be used for the benefit of all life, since the individual unit is but a fragment of the greater whole. If the warrior holds his **intent** unwaveringly upon this knowledge throughout his battle, then there comes a moment when he slips into a second state of serenity and, in that new quietness of life, grasps the purpose of the Eagle. It is then that the warrior's command becomes the command of the Eagle, and from this moment on the warrior is free of the horrendous temptations posed by power. Finally the battle is over, and the power which the warrior has been struggling to control now quietly submits to his will. This is that true command of power which makes the warrior who walks the Path of Freedom an utterly invincible being.

Having bested his fear, having control over sobriety, and being able to keep his power in check the warrior finally comes to that crossroad known as the fourth natural enemy - old age. It depends very much upon each individual's level of personal power as to when he will be confronted by this enemy. For some it comes only towards the end of their lives, because it has taken them this long to vanquish the other three enemies; but for those who have been able to conquer the first three enemies fairly quickly, it can come at a relatively young age.

Old age is a crossroad at which two forces cross at right angles. One force is the unyielding temptation to rest; the other is the determination to go on. If the warrior surrenders to the temptation to rest, the ageing process of the tonal drains his personal power, until in no time at all he has become just as feeble as any old man. If , on the other hand, the warrior fights off the temptation to rest, he performs yet another miracle by bringing about a ninety degree shift in his awareness - a shift that enables him to embark upon the definitive journey of a warrior.

The ninety degree shift does not cancel the effects of old age upon the tonal, but the warrior uses it to fight to retain full control of his faculties, his knowledge, sobriety and power, right up to, and even beyond, the moment of death. This is the warrior’s reward for having been willing to fight impeccably until his final breath.

Only after the warrior has brought about the ninety degree shift can he in all honesty accept the title of Toltec. Thus the career of the true-blooded Toltec is short by any standard, and yet it is time enough in which to rejoice in his full power. Having chosen to tread the Path of Freedom the warrior knows that he cannot defeat old age for ever — he can only fight it off impeccably until his death takes him. Consequently, being a Man of Knowledge is not a permanent affair, for the warrior has to face and conquer the four natural enemies in every lifetime.

One can only be defeated by the four natural enemies if one ceases to struggle against them. If, on the other hand, one struggles to learn in spite of one's fear, or clarity, or power, or old age, by never submitting to them, one does eventually conquer them.

It is the conscious use of **will** that enables both the sorcerer and the Man of Knowledge to perform extraordinary feats, but the difference between them is that the sorcerer never learns to conquer the four natural enemies. As a result, they consume his strength for the entire duration of his life, and therefore, when old age starts to overtake him, the sorcerer has already become too weak and feeble to continue commanding his **will** in fighting off his death. Consequently his **will** begins to fade, and as it fades the sorcerer loses his ability to focus his power and maintain his grip upon his life. No longer being in command of his **will**, and no longer being able to focus his power or maintain his grip upon life, the sorcerer's life, like that of the average old

man, begins to disintegrate into an uncontained ephemeral fog of uncertainties, until finally death overtakes him completely.

A warrior is ever guided by his unwavering sense of purpose, and because he has learned to live by challenges he can fend off anything. So although a Man of Knowledge can be injured and hurt, he can never be offended, for the simple reason that he is a warrior who has learned to live by challenge. If one lives by challenge, one cannot possibly be offended by the actions of one's fellow men, for these are merely challenges to be met.

No-one can undermine the security and well-being of a Man of Knowledge, for he **sees,** and therefore he takes the necessary precautions to avoid falling prey to any ill-intent that may be directed at him. As a result, a Man of Knowledge controls everything without controlling anything.

If one is going to stop one's fellow men, one must be on the outside of the circle which confines their lives, for only then is it possible to direct, control and apply the natural pressure caused by that circle. That pressure is the innate desire to win, rather than to lose; a most deadly hook. Therefore whenever a Man of Knowledge has to interact with his fellow men, he adopts the Doing of Strategy. The Doing of Strategy means that one is never at the mercy of other people's actions. Yet because doing implies action, one also cannot become hooded to the outcome of one's actions, for that would necessitate being on the inside of the circle.

Being hooked to the outcome of an action is a foolish waste of one's life, for any pursuit is just like any other pursuit, in that they are all equal. At the end of the day, victor and victim meet,

and the only thing that really matters then is that life was over all too quickly for both of them.

Every apprentice always seeks explanations, but seeking explanations is merely the result of the tonal’s obsession with wanting to have everything under its control. Yet whenever the explanation given brings the tonal hard up against the fact that it is going to have to forfeit its control, it at first becomes momentarily confused, and then opens itself up to death like an utter jerk. The tonal would rather perish than forfeit its insane sense of having to remain in control.

One of the advantages of the warrior's training is that it gradually diminishes the tonal's fear of the unknown, until finally the warrior can accept everything without accepting anything. This allows the warrior to act as if he knows what he is doing, when in reality he knows nothing.

A warrior has to be fluid — shifting his perception continuously in order to flow with the world around him, irrespective of whether this is the world of reason, or the world of **intent.** But the danger in this shifting is when the world is between that of reason and **intent**, and therefore neither one nor the other. The only way of surviving such shifting is by acting as if one believes. In other words, the true art of the warrior is that he believes without believing. Yet the warrior cannot just believe for the sake of believing, for to do so would mean that he is not taking responsibility for his circumstances. Instead the warrior must believe because he chooses to believe, meaning that his belief must be an act of his innermost feelings. A warrior doesn't believe for the sake of believing — a warrior has to believe.

The prerequisite for a warrior is that he has to believe, for believing is an essential condition of his beingness. Without belief the warrior cannot activate his **intent** positively.

It is only the presence of death that enables us to believe, for where there is not an awareness of death everything becomes mundane and trivial. Only when we are aware that death is stalking us do we start to recognise the mystery surrounding us all.

Having to believe means that you must take careful stock of everything you know about yourself and your whole life. Then you should consider that everything you think you know about yourself could just be what you want to believe; meaning that it could all be false, and therefore that instead of taking your chances and fighting for your life, you may well be going to your doom, content in your sense of complacency.

We must all take responsibility for living in a weird world. For you the world is weird, because when you are not at odds with it, you are bored with it. But for a Man of Knowledge the world is weird, because it is awesome, mysterious and inexplicable. You must learn to make every act count, for you are going to be in this world only for a brief while — far too brief to witness all of its stupendous secrets.

This act of yours, whatever it may be, could be your last act on earth. Whatever battle you are facing right now could be your last battle in this lifetime. None of us have a guarantee that we are going to live beyond this moment.

Acts hold power, but especially when one knows that these acts are one's last battle. Such acts bring with them a melancholic and all-consuming joy through the knowledge that whatever one is engaged in may well be one's final engagement with life.

Whenever things become unclear the warrior reflects upon his death. The reality of death is the only thing that fortifies our spirit.

Death is our constant companion. It is always just to our left, just within reach.

Whenever you feel that life has become too much of a burden, you should turn to your left and seek counsel from your death. All sense of pettiness is dropped instantly, should you catch a glimpse of your death, or should it gesture to you, or even if you can just sense your constant companion watching you.

Death is the only wise advisor we have. Whenever you feel you are about to be destroyed in some way, turn to your death and

ask it if this is true. Your death will tell you that you are indulging in your weaknesses, and that it is only its touch that matters. Your death will whisper, "I have not yet touched you."

You should bring your focus to bear upon the relationship between you and your death, without becoming morbid or sad. Hold your attention on the fact that you don’t have time, and let your actions reflect this. Let each of your acts be your last act upon earth, for it is only then that your actions will hold true power. Without this approach, your actions will for ever be the acts of a timid man who has no real power.

If you make your every act your last act on earth, you will enter into the mood of the warrior. The mood of the warrior is not an emotional state, but is instead an acute awareness of how our impending death is stalking our every move. Living with this awareness, the warrior's mood pervades his every thought, feeling and action, to the extent that he casts all caution to the wind, not in a reckless fashion, but in a way that gives expression to his great love for and of life; an expression that is akin to a kind of dance — a dance in which the warrior embraces his death as the only witness that matters to him. Toltecs term this dance, dancing the edge; a way of life that makes of each of the warrior’s acts his last act on earth. Thus it is that the warrior enters the Temple of Death, not because he is seeking to die, but because he knows that anything touched by death turns into true power.

Timidity causes us to cling to the illusions of the mind. Timidity gives us a false sense of safety, well-being and peace for as long as life is unfolding smoothly. But then suddenly the awesome vastness of the world engulfs us, and we find out too late that our safe-haven was not a safe-haven at all. Timidity merely prevents us from exploring our fate.

Average man is timid, and therefore he goes from one act to another without any thought or care. A warrior, on the other hand, assesses every act with the utmost care, and because he is intimately aware of his death, he moves prudently, as if every act is his last battle. Only a fool would fail to see what an advantage this is. A warrior gives his last battle his full respect, for it is only right that his last act on earth should be his finest act and a reflection of his impeccability. It makes his act a joyful act, and it takes the edge off his fear.

Approaching knowledge is to enter into a battle for one’s life. Hence one should only approach knowledge with full alertness, with fear, with respect and with absolute assurance. Any man foolish enough not to approach knowledge in this way will regret his error bitterly. But if he is wise enough to acknowledge that his search for knowledge is a matter of life and death he will have no cause for regrets, for such an approach cancels out the careless actions of the fool. Should such a man fail in any particular pursuit of knowledge he is not defeated, because in walking the Path of Knowledge we fight many battles — some we win, some we lose. Success lies not in how many battles we have won, but in how well we have fought.

The only failure in life is the failure to fight.

You cannot walk the Path of Knowledge without living that knowledge; therefore your commitment to the Path of Knowledge must be absolute.

Once we have embarked upon the Path of Knowledge, we gradually become aware that ordinary life as we knew it before has been left behind for ever — for there is simply no way back. With this awareness comes the realisation that knowledge is indeed a most frightening pursuit; that we can no longer use our normal doings for protection; and that we must therefore find a new way of life, if we are going to survive. The first action we should take once we have achieved this awareness is to make the decision to become a warrior— the most important decision we can ever make. The fearsome nature of knowledge leaves us with no option other than to become a warrior.

By the time we have come to realise that knowledge is terrifying, we are also aware that death is our constant companion. To follow the Path of Knowledge means having to face impending destruction at every turn, and we therefore become acutely aware of death stalking us. Without this keen awareness of our death we would be just average people doing average things, for we would lack the necessary personal power and motivation with which to transform our ordinary lives into the gathering of magical power. Every bit of new knowledge gained becomes power, since it has death at its core, for anything touched by death becomes power.

To live the impeccable life of the warrior we must at all times be aware of the fact that death is our constant companion. Yet if we were to focus only on our death, we would become totally self-centred — the very antithesis of what it is to be a warrior. Therefore another requirement for being a warrior is detachment, for it is only by being thoroughly detached that we can avoid becoming obsessed with our impending death. Thus upon the Path of Knowledge death is the warrior's best advisor, and detachment is his staff.

The warrior is detached from everything, even from his death. But this does not mean that he withdraws from the world by becoming separative. To be separative is to indulge the tonal. A man who is separative is not detached, for he deliberately induces himself in being separative. Indulgence is not detachment.

Detachment means we do not indulge ourselves in anything, or deny ourselves anything. Only by remaining acutely aware of death stalking us can we become sufficiently detached not to abandon ourselves to anything, but also not to deny ourselves anything. The warrior who has this type of detachment does not pine for anything — since he has acquired an inner lust for life and for all the many richnesses of life. Because he knows that his time on earth will be over all too soon, he savours all of life’s richnesses — without ever becoming attached to any of them to the exclusion of the others.

The warrior who is detached knows that his death is stalking him, and also knows he has only one possibility of surviving; namely, the power of his decisions. He knows he must be in charge of his choices, and so he understands that his decisions are his responsibility. Once he has made a decision there is no more time for regrets, doubts or recriminations. The warrior's decision is final, in that his death does not allow him to cling to anything, and neither does his heart allow him to indulge in anything.

There are only right and wrong decisions. If you make the wrong decision your heart knows it, and so does the heart of everyone around you. If, on the other hand, you make the right decision, your heart knows this too. It then relaxes and immediately forgets there was a decision to make, for it is already preparing for the next decision that will have to be taken because of the inevitable consequences of the decision you have just made. Therefore if, having made a decision, you start to have doubts or regrets, your heart can no longer assist you in making the decision again, for it has already moved on to the next decision.

Think and assess very carefully before you make a decision, but once you have made your decision then be on your way free from all worry and thought; for there will still be millions of decisions awaiting you at every turn of your way. Such is the life of the warrior. When the warrior makes a decision he must follow it through all the way, by taking responsibility for what he does. Irrespective of what he does, the warrior must first know why he is doing it, and then he must proceed with his actions unequivocally, for to assume responsibility for one's actions means that one is prepared to die for them.

Only an immortal man has the time to doubt his decisions, to regret them or to cancel them. But in a world in which death is the hunter, none of us have time for doubts or regrets. We only have time for decisions.

It never matters what our decisions are, for the simple reason that nothing can ever be more or less important than anything else. In a world in which death is the hunter there are no big or small decisions. All decisions are merely decisions we make in the face of our inevitable death.

To make a decision means that the warrior has honed his spirit into becoming an impeccable warrior, and that he has therefore done everything to be worthy of knowledge and power. Being worthy of knowledge means that there is not a right or a wrong time to make a decision — there is only the moment in which the warrior has to make the decision.

Knowledge is power. Once the warrior has embarked upon the Path of Knowledge he is no longer liable for what may happen to those whose fate brings them into contact with him. Therefore the warrior has no remorse about anything he has done, because he knows that were he to see his acts as being vile or evil, he would be making his own actions more important than the fate of others.

The warrior never apologises, for he knows that apologies are a stupid waste of time and personal power. The only thing that matters is being an impeccable warrior. However, one cannot be impeccable when one is feeling self-important. Self-importance makes one heavy, inept and vain. To be a Man of Knowledge one must be an impeccable warrior who is light and fluid.

In order to succeed upon the Path of Knowledge an all-encompassing change is required. Such a change is not merely a change in thinking, or bias, or belief; instead, you must transform the island of the tonal.

III

The tonal is like a physical island existing within the boundless ocean of pure being — the **nagal.** On this island is everything the incarnated individual needs for life upon the physical plane.

Man incarnates as a dual being, with two distinct polarities to his beingness; the one polarity—pure spirit — is eternal, and is termed the **nagal**, whilst the other polarity — purely physical — is transient, and is called the tonal. These two polarities become fully interactive at the moment of birth.

At birth man is a pure **nagal** being, for his tonal is, to all intents and purposes, undeveloped. But from the moment he is born man can feel that, in order to function within the physical world, he needs a physical counterpart. This sense of being incomplete forces man to focus his attention exclusively on the development and the functionality of the tonal, to such an extent that the tonal and its functionality become all-consuming, and the **nagal** is ignored. The result is that by the time the tonal is fully developed and he has achieved full functionality within the world, man is so utterly identified with the tonal, that he has become all tonal .Yet this causes him to start feeling incomplete again, for he now senses that an essential part of him is missing.

The tonal of man is the product of incarnation, for we only start to develop it at birth. Our very first breath upon the physical plane is an act of power that gives the tonal life, and brings it into manifestation. Until that first breath the tonal is a form

which cannot exist independently of the womb in which it was formed. Therefore the tonal starts at birth and ends at death.

The tonal is everything we are. If we can name it, it is the tonal. It follows that, because the tonal is everything, including its own doings, everything also falls into the realm of the tonal. As a result, it is the tonal that organises the world into one coherent whole - a truly monumental task. If it were not for the tonal's ability to do this, nothing in the world would make sense. For example, it is your tonal which is reading this aphorism, and trying to make sense out of it; for unless your tonal were doing this, the aphorism would be an unintelligible collection of strange squiggles and lines on paper that would mean nothing to you. Therefore everything we know, and everything we do, is only possible because of the work being done by the tonal.

In a strange kind of way the tonal creates the world in which we live, because it creates the rules with which it interprets and comprehends the world. But to say that the tonal creates the world is not really true, for the tonal does not have the power to create or change anything; it can only witness, assess and judge according to the rules it has set up for itself. And yet, since the tonal assesses and judges the world, it does create it in a manner of speaking.

All of us have a personal tonal, and all of humanity has a collective tonal which, being dependent upon the collective awareness of humanity at any point in time is termed the tonal of the times.

The tonal of the times, that is, the collective tonal of humanity, makes us all alike, in the same way as the tonal of an inn-keeper makes all the tables in his inn alike. Yet each of these tables has its own tonal, just like every person has a personal tonal. But the important point to grasp is that everything, whether personal or collective, is still the tonal.

The tonal of our time decrees that everything pertaining to our thoughts and our feelings occurs privately within us. The tonal of the warrior, on the other hand, decrees that this is not true. But in the final analysis it does not matter who is right and who is wrong, for what difference does it make if our thoughts and feelings are private or not? The only real difference lies in how different tonals interpret these possibilities within the context of their rules.

The fact that the tonal constitutes everything we know and do makes it an all-consuming affair.

The tonal is an animal guardian — a guardian that is very much a protector, for it protects something that is priceless; namely, our true being. Unfortunately though, being a protector, the tonal has a tendency to be secretive and covetous about its doings, and because its doings are the most important aspect of our fives, it is inevitable that the tonal should gradually change from being a benevolent guardian who is empathetic and

understanding, to a despotic guard that is petty, small-minded and thoroughly self-centred.

The tonal cannot operate efficiently without being able to talk to itself as well as to other tonals. It therefore constructed terms such as "I" and "myself" for the purposes of upholding its view of reality.

Every person's tonal has an objective and a subjective side to it. The objective side is the outer tangible form of the tonal, or what one may call the surface of the island, and which deals with action and re-action. This is the tough and resilient side of the tonal. The subjective side, on the other hand, is an inner and intangible complexity dealing with assessing, judging and decision-making, and which is not nearly as tough or resilient as its outer side.

A proper tonal is one in which its objective and subjective sides have been merged into a harmonious and balanced unity.

Only a warrior is capable of forging his tonal into a proper tonal. Average men and women can at best have tonals which are just right for them in terms of where their lives are at.

Understanding the tonal of any person implies that we must stop judging that person in a moral sense, and stop excusing him on the assumption that he is a leaf at the mercy of the wind. No-one is ever hopeless or helpless, and thus we can assess the tonal without either condemning or forgiving the person concerned. For example, a man’s tonal does not become weak if he becomes an alcoholic; instead, it is the other way round, in that the man becomes an alcoholic because his tonal is weak. It is therefore not incorrect to say that, because the tonal forces itself to follow its own judgements, it is the weaknesses within the tonal that force us into becoming what we are. This, however, is only a partial truth. It is far more true to say that we become what we are, not only because of our identification with the tonal and its judgements, but also because, as a result of this identification, we pamper the tonal into becoming pathetically weak. Such are the consequences of indulgence.

Any man knows when he is indulging, because he knows that if he is to maintain order he has to be a perfect tonal, and to be a perfect tonal implies that he is fully aware at all times of everything transpiring upon his island. But most people can't be bothered to be this aware, and therefore when they claim that they are arguing a point so as to maintain order, they are lying, for they are only making this claim to win an argument.

Man's biggest mistake is to insist upon remaining within the limited and boring restrictions of his comfortable island. This is the work of the tonal, and yet the tonal's rules should never be allowed to become the law.

A warrior treats his tonal with total respect.

The tonal, in spite of all appearances to the contrary, is actually very vulnerable and therefore easily destroyed through maltreatment.

It is the tonal that rules in the life of the average man, but it is a very delicate and vulnerable ruler, for the tonal can easily die if seriously threatened. Therefore the tonal has to be protected all costs, because if it dies, the man dies too. For the warrior this state of affairs is a very real dilemma, since on the one hand, the tonal must be forced to give up its control, while on the other hand, it must be maintained and protected as a guardian. The only way around this is to make the **nagal** surface, in order to support the tonal. Yet this too constitutes a problem, for the **nagal** rarely — if ever — acts, but when it does act, it terrifies the tonal to the point of death.

The art of the warrior is a very delicate and difficult balancing act, in which the tonal must be coaxed, bit by bit, into gradually being able to accept and then withstand the impact of the eventual emergence of the **nagal**, without succumbing to death. The only way of accomplishing this most difficult balancing act is to live the impeccable life of the warrior, so as to gain the required personal power to cleanse and re-order the island of the tonal thoroughly. Only an island that is immaculately clean and uncluttered offers no resistance to the impact of the **nagal**, for it is as if there is nothing present to offer resistance.

The **nagal**, once it begins to emerge, can cause great damage to the tonal by surfacing in an uncontrolled outburst, for the actions of the **nagal** are deadly to anyone who does not have the personal power to withstand its impact. Generally speaking, average man does not have the necessary personal power to withstand a direct experience of the **nagal**. Therefore, should such a man come face to face with the **nagal**, the shock to his tonal would kill him. It takes a great many years of diligent training to prepare the tonal for a direct experience with the **nagal**. Thus the aim in a warrior's training is not to teach him the tricks of sorcery, but to teach his tonal the art of not resisting the impact of the **nagal** and so not dying from shock. This is a most difficult task to accomplish, for the tonal can only be convinced with reasons, while the **nagal** can only be invoked by enticing it with action. Yet whenever the **nagal** does act, the tonal tends to lose all sense of reason, because of its fright. It is therefore imperative for the warrior to achieve a complete emptiness of everything which could possibly obstruct or resist the actions of the **nagal**, before he can safely risk a direct encounter with the **nagal**.

It stands to reason that the tonal must defend itself every time it is threatened, for only in this way can it survive. It therefore matters very little how the tonal chooses to react in order to defend itself. All that matters in the life of a warrior is that the tonal of the warrior must learn that there are alternatives to reacting. To this end an apprentice is taught not to react; firstly, by being shown the folly inherent within his habitual reactions; and secondly, by being enticed to use the various techniques presented to him, through perceiving the advantages in using them. It is the subtle and powerful combination of recognising

both the disadvantages in its folly as well as the advantages to be gained from other alternatives, that the tonal can be coaxed into starting to relinquish its obsessive control — without feeling totally threatened and therefore withdrawing completely.

There are many instances when the tonal will momentarily relinquish its control. For example, when it gets a sudden fright, or when it is highly embarrassed. But the danger in these situations is that the tonal can relinquish its control so completely that it dies. Many people have died from fright, just as many people have been so highly embarrassed that they lost control of their senses long enough to get themselves killed in some way.

The true art of the warrior lies in his ability, acquired only after a considerable struggle, to coax the tonal into relinquishing its control, and then immediately to reverse that process as quickly and efficiency as he can, the moment the tonal has let go. This act, as paradoxical and whimsical as it may seem, is an act of vital importance, because white the tonal of the warrior is unchallenged and the warrior's attention is fixed on the world of the tonal, the warrior is on safe ground, for he knows all the rules of the tonal. However, the moment the tonal relinquishes its control, the world loses its solidity and it begins to fragment and disintegrate. If the warrior does not immediately halt this process he is in grave danger of being swept away by a mighty force Toltecs refer to simply as a raging wind. Although the term “wind” is metaphorical, the force to which it refers is not a metaphor, but a very real and unspeakably powerful force — the primeval force of inherent awareness that sweeps all before it with relentless **intent**. To be exposed to that force without the order of the tonal's world spells insanity and death.

Whenever the tonal relinquishes its control, the **nagal**, if it is motivated to do so, will surface, take control, and perform the extraordinary. How this happens is not known.

The **nagal** can accomplish extraordinary feats, feats which are considered to be impossible, and which are therefore mostly unthinkable and terrifying for the tonal. Yet the reason why such feats are extraordinary is because the warrior has no knowledge of how they are accomplished. They simply happen. The only knowledge the warrior has at his command is how to reach the **nagal**, but once the **nagal** surfaces in him he has no idea what takes place.

No-one knows how the **nagal** works, or how the warrior uses it. We can only witness the acts of the **nagal**.

The acts of the **nagal** can be witnessed only with the body, not with the reason.

For the **nagal** there is no matter, energy, space or time. The **nagal** moves within its own beingness, and its beingness is not the beingness of the tonal.

If you wish to talk about the **nagal** your reason is not invited to join the discussion. We can talk about the **nagal** as much as you want, provided you do not want it explained to you. The **nagal** cannot be explained, it can only be witnessed. Therefore we can talk about what you witnessed, and how you witnessed it, but we can never even begin to explain how it is possible. Any attempt at explaining the **nagal** is an utter anathema, for it is disgracefully stupid to want to explain the **nagal** with the tonal. Talking and reason have validity only within the boundaries prescribed by the tonal's rules, and neither those boundaries nor those rules are applicable to the **nagal**.

If, in considering the **nagal**, you fail to understand anything, then you are in a fine state of mind. It is when you think you understand the **nagal** that you have hopelessly missed the boat. Naturally, this is from the perspective of the warrior. From the perspective of the average man you are lost if you fail to understand, and you are well on the way to losing control of your wits unless you force yourself to gain some measure of understanding.

The **nagal** is that part of us which can never he explained, much less understood, for we can attribute no descriptions, no words, no names, no feelings, and no knowledge to that which we call the **nagal**. It is that part of us which is, quite simply, No-Thing. In fact, average man never ventures anywhere near the **nagal**, for he does not even know it exists.

Even if we do not know anything about the nagal, we can nonetheless sense that there is more to us than just the tonal. Yet whenever we try to figure out what this other part of us is, the tonal immediately takes over, for it is very petty and therefore extremely jealous of the limelight. The tonal overwhelms us with its cleverness and, once overwhelmed, we lose even the slightest feeling we may have for our true inner self, the **nagal.**

The tonal's greatest accomplishment lies in how it can suppress any manifestation of the **nagal,** to the point that even if the **nagal'**s presence is blatantly obvious, the tonal will ensure it is completely unnoticeable. To truly explain this is impossible, other than to say that no matter how clever are the tonal's manouevres in retaining its position of supremacy within life, the **nagal d**oes spontaneously make its appearance from time to time. Yet because the tonal is utterly terrified by the presence of the **nagal,** it immediately sets about obliterating any trace of that presence with its cunning reason.

The acts of the **nagal** can be witnessed by anyone, but it is only a seer who can **see** the presence of the **nagal**. Someone who does not **see** would witness nothing in the presence of the **nagal,** other than something he can account for according to his view of the world. If the surfacing of the **nagal** is powerful, such a man will believe he is witnessing something like a strong wind that has sprung up out of nowhere, or a fierce downpour of rain when the sky was blue a minute before, or a sudden unseasonal heat-wave. But when the surfacing of the **nagal** is subtle, such a man will appear to have noticed nothing at all and, if questioned, will say that he imagined he had detected

something, but is not sure what. This is only natural, and it is not that the man is being devious or dishonest; on the contrary, he is being perfectly honest and sensible, for his eyes, being attuned to the world of the tonal, would have seen nothing extraordinary. Average man is always forced to interpret the unknown in terms of the known, for his eyes are the eyes of the tonal and therefore limited to the tonal's world, in which there is nothing out of the ordinary, nothing new, nothing that the eyes cannot grasp, and nothing that cannot be explained by the tonal.

When one encounters the **nagal** one should never stare at it. It is far more beneficial, and much less taxing on the tonal, to glance at the **nagal** as if it were something quite common, and to keep moving and blinking the eyes so as to prevent one's attention from becoming fixated upon it. This movement of the eyes, though, should be done only to relieve the tonal of the undue stress it would be caused, should its attention become fixated upon the **nagal**. It should not be done to enable the tonal to squirm out of the encounter, by regaining control of its petty reason and thereby immediately re-establishing its own order. Because of its obsession with control, the tonal is quite convinced that everything it cannot account for according to its rules, is threatening its rationality. Yet this fear is a total illusion, for the **nagal** has no inherent wish to obliterate its other polarity.

Not staring directly at the **nagal**, and keeping the eyes moving, are important, because our eyes are the eyes of the tonal or, more precisely, our eyes have been trained by the tonal and therefore the tonal controls them. Consequently, every time we encounter the **nagal,** our eyes go stiff and unyielding as the

tonal struggles to keep its control and force the world into continuing to obey its rules. So it is not surprising that looking at the **nagal** through eyes that are controlled by the tonal should bring about utter confusion and huge fear. Therefore, part of the warrior's training is learning how to free the eyes from the control of the tonal. To this effect the tonal must be taught that there are many other possible arrangements of the world, and that these alternative arrangements can be allowed to pass in front of the same windows, without being a menace to the tonal. In order to meet with the **nagal** the eyes of the warrior must be free from control, so as to become true windows. The eyes can be windows revealing the boredom inherent within the world of the tonal, or windows repeating the awesome wonders of infinity.

A few encounters with the **nagal** should be enough to dismantle anyone's view of the world, and yet the tonal's grip is so strong that most people's view of the world will remain intact, even if they have been struck dumb through witnessing the incredible feats of the **nagal**. In a bizarre kind of way this is average man's greatest strength.

Once man has become fully identified with the tonal he starts to perceive everything in terms of pairs of opposites. This is because he can sense the two sides of his beingness, but, through being identified with the tonal, he always sees them as things that belong to the world of the tonal. Therefore man sees the pairs of opposites as being mind and body, soul and matter, good and evil, God and Satan, and so on. However, what man never comes to realise is that he is merely pairing things on the island of the tonal, much like pairing tea and coffee, or bread and cake, or milk and water. Looked at objectively, this is madness, but in his madness man actually believes that his reasoning is making unquestionable sense.

To assume that the **nagal** is God is the ultimate in arrogance, for God is Some-Thing that belongs to the realm of both the personal tonal as well as the tonal of the times. God is a construct of the mind and is therefore very much part of the tonal's world. So although man can and does talk about God with absolute familiarity and authority, this is where the reality of God stops, for God cannot ever be witnessed or called upon at will. The **nagal,** on the other hand, can be witnessed, for it can be invoked into action by the warrior. Yet neither the **nagal** nor its acts can ever be talked about. In fact, it is the idea called God, as well as the tonal's incessant talking about God, that enables it to justify its sense of reasoning and supremacy, whereas the witnessing of the **nagal** in action renders the tonal speechless and incapacitated.

The **nagal** is at the warrior's command. But this does not mean that the **nagal** is experience, or knowledge, intuition or consciousness, for all of these are merely aspects of the island

of the tonal. The **nagal** is purely an effect. To grasp this is not easy, but it helps to think of the **nagal** as being the effect brought about whenever power is manifested. This is the only way in which we can make reference to the **nagal**, by saying that its effects are present wherever we find power.

The **nagal** is simply there. The tonal comes into being at birth and ends at death, but the **nagal** never ends, for the **nagal** has no limits. The **nagal** is therefore all around the island, on the island and within the island. The **nagal** is there before the island comes into being, it is there whilst the island exists and it remains after the island has gone. The **nagal** is always there where power waits. The **nagal** is aware of everything.

It is the **nagal** that is responsible for both creativity and creation, for the **nagal** is the only part of us that can create.

Bringing into existence forms of any description — no matter how ingenious these forms may be - is not creation, but simply the result of the ingenuity of the tonal, or groups of tonals working together, in either reproducing the known in a new form, or else refashioning it for a new application.

Creativity is not something we think about, plan, and then bring to fruition. Creativity is the result of having become inspired into spontaneous action by the surfacing of the **nagal**. Creativity comes upon one in a flash of brilliant insight, and one finds oneself acting without premeditation. It is the tonal that needs

the structured order born of reason in order to act; but not the **nagal.** The **nagal** does not need a precise plan of action to act, but when it acts, it does so with a breathtaking precision.

The human being is not really a reasoning being, but is predominantly **will**, because **will** is connected to three other major aspects of the blueprint of man; namely, feeling, dreaming and **seeing**. In comparison to **will** reason is a much smaller centre, for it is connected only to talking.

All human beings come into incarnation with eight distinct aspects. Two of these aspects, reason and talking, are well known to everyone. Feeling is somehow known, but is forever vague and nebulous. Yet it is only upon the Path of Knowledge that one becomes acquainted with dreaming, **seeing** and **will**. Two further aspects, the dreamed and the dreamer, remain elusive for all except the warrior who has learned to **see.** These eight aspects form the **totality of the self,** that is, the reincarnating self known as the true self. The true self in its totality is the awareness factor of the **nagal w**ithin manifestation. Just as life has two polarities; namely, Life within Manifestation and Life Un-manifest, so too does the **nagal** within manifestation have two aspects; namely, the tonal and the **nagal.** The tonal and the **nagal** are the two poles of man's beingness, and these two poles, together with the eight aspects comprising the **totality of the self,** make up the ten aspects of man, of which the human being within incarnation is a reflection.

The aim of the warrior is to achieve the **totality of the self.** However achieving the **totality of the self** is not as simple as wanting to do so, or merely being willing to learn to do so**.** Achieving the **totality of the self** necessitates the transmutation of egotism; a task that requires many lifetimes.

The whole of society pivots around that force which man has come to uphold as his principal deity — egotism. Under the influence of this jealous deity, man is forced to perceive the world around him only in terms of gross separativeness; his prevailing thoughts ever centred upon the theme of ‘I here, and the world out there.’

Egotism is an inherent quality of the island of the tonal and therefore cannot be eradicated — it can only be transmuted into its proper purpose, and placed in its correct spot upon the island.

It is not egotism that is the culprit, and neither is it the island of the tonal. It is man's identification with the egotism inherent within the tonal that is the cause of man's evil doings. The warrior knows this and therefore, instead of trying to escape the island of the tonal, he learns to use it and its inherent qualities in order to bring about its needed transformation.

When one is finally ready for a direct and wilful encounter with the **nagal**, one has to be alone; for we all have to stand alone or, more precisely, all-one in our understanding of the **nagal**, the inner self.

It is the task of the nagal being to lead the warrior into the **nagal.** This immediately raises the question, what is being led into the **nagal**? With questions such as these reason is of no use, for as soon as reason is stretched beyond the limits demarcated by the tonal's rules, it is rendered useless.

It is not the tonal that is led into the **nagal**, for the tonal and the **nagal** are the two polarities of man's beingness, and therefore they cannot be led into one another. But as meaningless as this is to reason, it is the warrior's perception that is led into the **nagal.**

When the time comes, you must have sufficient personal power to unfold the wings of perception to touch both the **nagal** and the tonal, so that you may know the meaning of eternity. In that flight through time you will grasp the meaning of **intent**, and then too will you know the purpose of all.

IV

Only those who come to the Warrior's Path prepared to die can possibly hope to succeed in becoming warriors, for the Warrior's Path can only be mastered if mastering it means survival.

No man can survive the Path of Knowledge if he is not prepared to embrace death, for death is a warrior's best advisor.

Death is the finest advisor we can have, for it is infinitely superior to any other advisor, such as self-pity or anger. Most people choose self-pity as an advisor, and use it to bear witness to everything they do. Having learned to have it at their command, it is always ready to advise them in the moment. However, acquiring an advisor and learning to command it, takes a long time to perfect and requires an inordinate amount of effort. As a result, people always tend to forget how hard they had to work at making self-pity a natural feature of the islands of their tonal. But we can, with the same amount of effort, also learn to bring our impending death to bear witness to everything we do, and therefore have it as an advisor, instead of self-pity. Having death as an advisor is far more empowering than feeling sorry for yourself.

Unless you are willing to embrace death fully you cannot change. Your old self must die in order for the warrior in you to emerge. To resist death is to die a slow and miserable death, but to embrace death willingly is to find the courage needed to fight an impeccable battle for your freedom.

The concept of change is a paradox, for on the one hand the Path of Knowledge demands an irrevocable change, while on the other hand the Sorcerer's Explanation implies that the island of the tonal is perfect just the way it is, and that not a single element of it can be eliminated. From this it follows that change does not mean eliminating anything, but rather changing the way it is used. Take, for example, self-pity. If you have self-pity as a feature of your island, you will never be able to rid yourself of it, for it forms part of your island and, as such, also has a history attached to it. Therefore every time the occasion warrants it, your self-pity will become active. However, it is possible to transmute self-pity into something far more life-supportive than simply causing you to indulge in feeling sorry for yourself.

Transmutation of anything means changing the way in which it is used. If you look at self-pity as an example, you will see that it has always been useful to you. So whenever you have felt important and that you deserved better conditions, better treatment, or a better life, instead of talking responsibility for the actions which brought you to that point, you would call forth self-pity in order to justify feeling life a hapless victim. However, in order for self-pity to work you have to feel important, irresponsible and immortal, something you can only do because you have given self-pity such a prominent position on your island of the tonal. Yet you can equally assign the same importance to humility, or to taking responsibility for your actions, or to your impending death, and thereby assign to self-pity a less prominent place. But having assigned self-pity to a less prominent place on your island does not mean that you

have eliminated it, for it still needs to be transmuted; otherwise it will continue to cause you to feel sorry for yourself.

True change is the death of the old. Anything other than death is not change, but transmutation. Only death has the power to bring about transformation.

Transformation can only be achieved through the continuous unfolding of new knowledge. As new knowledge is unfolded the old self begins to die. Thus for the warrior death is his best advisor and his constant companion.

Only the fool who lives in a state of ignorance believes that his knowledge is fixed. Knowledge, like anything else in this universe, is constantly unfolding under the impact of **intent**. Neither the universe nor knowledge is absolute, but rather the expression of an evolution driven by an **intent** that we can sense but not fathom.

All learning is forced, but only because man fears transformation. When resistance to change is overcome, force is no longer necessary. Force only comes into being because of resistance. Thus the warrior does not resist death, but learns to dance with it.

Transformation is the process of death in which the warrior actively engages once he or she embarks upon the Warrior's Path. It starts with transmutation and ends in transfiguration.

Whenever we are touched by death we experience a deep sense of melancholy, but if in that moment we embrace death fully, we become transformed in unimaginable ways, and our ordinary acts become imbued with power and magic. Warriors understand this, and therefore maintain a most intimate relationship with their death — a relationship which in time becomes a dance.

To be touched by death is to enter into the mood of the warrior.

The warrior comes to knowledge fully prepared to die, and thus circumvents the pitfalls of expectation. Being prepared for the worst, the warrior cannot be brought off balance by surprise or disappointment; instead, his fate unfolds smoothly and effortlessly, unencumbered by unnecessary acts.

A man can only be surprised if he has not taken the unexpected into account. Knowing that surprise drains personal power, the warrior is never complacent in making his decisions, but makes allowances for the unexpected. In this way he avoids most of what fools, living an undisciplined and reckless life, regard as accidents or misfortune.

Unlike average man, who only ever takes anything into account when he thinks it is important for him to do so, the warrior is fully aware of everything, at every moment of his life, and thereby never lays himself open to becoming a victim. This means that a warrior lives on the edge — something he does because he is humble and always aware.

A warrior does not indulge in complaining or having regrets about his life, for he looks upon everything in his life as being a never-ending challenge. Since challenges are simply challenges, it makes no sense to view some as being good, and to view others as being bad.

Everything in life is but a challenge, and we make of our challenges what we will. Average man sees everything in his life as either a blessing or a curse, while the warrior sees everything as a challenge; therein lies the difference between average man and the warrior.

A warrior accepts the challenges of life in true humidity. No matter what his fate may be, it can never be a cause of discontent, but a living challenge which it is his privilege to surmount.

Having trained as a hunter, the warrior handles each of his challenges with the utmost respect and humidity.

There is a vast difference between the humility of the warrior and the so-called humility of average man. The humility of the warrior does not make of him a subservient being; instead humility is his predilection, which comes through knowing that he is not more elevated or more important than anyone or anything else. But average man regards himself as being humble when he upholds what he terms respect for a superior, thereby implying that he too is superior to those he deems lesser than him, and that he can therefore demand from them the respect due to a superior. This is the ultimate in conceit and arrogance.

Average man is arrogant, because he is ever impressed by reason and always bows his head to it.

Reason makes us believe that our challenges in life are to our detriment, and are therefore to be avoided at all costs. Yet this is the approach of a coward who does not have the self-respect needed in order to honour the marvellous gift of life.

Challenges are unique to every individual. What makes a challenge difficult or easy is the level of power inherent within it. Easy challenges do not require a great deal of effort and therefore their yields are poor. Difficult challenges, on the other hand, require a great deal of effort, and through exercising the **will** in order to conquer them, they yield magnificent gifts of power.

No warrior runs away from his challenges, and yet a warrior also chooses his battles. It is senseless to fight a battle in which there are no desired stakes.

Average man likes to believe that he has free will, and therefore always has several options open to him, but this is only a justification for attempting to avoid his challenges. The warrior understands the folly of seeking escapisms in a world pervaded by power — a power which comes at him life the waves of the sea, and so he either mounts the crest of those waves and surfs them, or he goes down under.

The circumstances of our life, like all forces within nature, are essentially neutral. They manifest either positively or negatively, depending upon the intent of the individual. We tend to make any situation either positive or negative according to the meaning we attach to it. Meanings, though, do not alter the content of a situation; meanings serve only to placate the reason. It is man’s obsession with always having to placate his reason that has given rise to the erroneous concept of free will. But the warrior knows he does not have free will, since for him there is only the choice of acting impeccably or unimpeccably. Therefore to the warrior, for whom acting unimpeccably is not an honourable action, free will is a contradiction in terms.

The warrior, or even average man, for that matter, cannot afford to wish for a different life to the one he has; the warrior because he lives by challenge; average man because he does not know when or where his death will find him. Therefore to

wish for a different life is as insane as the demented idea that cowardice or laziness, or both, are honourable pursuits.

Your weaknesses are your unrealised potentials, for your shortcomings are your passage to power and your ticket to freedom. It is therefore madness to believe that you would have power at your command if it were not for your weaknesses and shortcomings.

Any imbalance is the consequence of all your actions, past and present.

The past is the sum total of those events which have brought you the challenges you are facing in the present moment, and yet the outcome of these challenges lies in the unpredictable future. It is therefore imperative that you live in the eternal now, but doing this means that your decisions must encompass the unexpected.

The warrior starts his journey upon like knowing that his inexperience will cause him to be off-balance. But by being wide awake, and by cultivating a quietness of life, he strives to find the equilibrium of spirit that is necessary to survive the dictates and unexpected whims of power.

The warrior lives by challenge; consequently his life is a disciplined strategy in the art of survival if you are going to succeed as a warrior you cannot afford to waste your personal power in living a life which is helter-skelter.

The life of a warrior is a strategy in self-discipline. Every action, thought and feeling has to be carefully assessed as to its value. Warriors cannot waste their time and personal power on issues which are of no consequence to their fate.

Average man believes that his explanations of life will enable him to survive; but explanations are a meaningless waste of time. Understanding is a matter of experience; not the result of explanations. The mind can be appeased only through experience, but explanations merely dull the mind with a false sense of security, based upon assumed understanding. Whenever the warrior is barred from progress by a lack of understanding, he takes the required action in order to gain, through experience, the knowledge he lacks.

Knowledge can be acquired only through action in daily life.

Having received guidance in any particular pursuit of knowledge, an apprentice can gain far more knowledge from a few minutes of personal experience within that realm of knowledge than he can gain from a mountain of information imparted over many weeks.

The only true learning is that gained through practical experience, and therefore everything you do must be within the context of the present moment.

The warrior is a man like any other man, and because man is a thinking creature, the warrior too seeks clarity.

The error of man is to seek explanations which substantiate his way of thinking, his view of the world. But the unknown cannot be explained in this way. As a result, all explanations turn into a matter of blind faith or superstition.

A warrior does not care about explanations. In dealing with power, an intangible and unpredictable opponent, explanations lose their significance. In view of this, rationalisations are a dangerous waste of time and energy.

In a universe pervaded by the unpredictable quirks of power, rationalisation is of very little consequence.

Rationalising is not true thinking. All rationalisations are simply a function of the rational mind of man, as opposed to the true mind of man.

Man does not normally think; he merely lives by rationalisations. Man only starts to discover that he can think once he is forced to do so as an act of survival.

The rational mind is one of man's greatest assets upon the physical plane, yet it is more often a deadly trap of his own making - for man himself determines both the quality and the functions of his rational mind.

The rational mind is but the tool of true mind, designed to enable man to compute the practicalities involved in life upon the physical plane. True mind is the third aspect of the **nagal**, the indwelling life, which reveals to man the purpose of his existence. Therefore to solve the riddle of the mind is to find the purpose of life, and thereby to master awareness.

Rationalisations distort the purpose of life, while true mind reveals this purpose through the progressive evolution of awareness, as determined by fate.

Rationalising is but an attempt by the rational mind to explain infinity. But it is insanity to assume that the infinite can be explained by that which, by definition, is finite.

Explanations are not reality — only a makeshift arrangement of the world.

The world you think you know so well is not the real world, but merely your view of the world — a description of the world that serves to make you think you are in control of your life and your future, since you know all there is to know. You do not really believe this, yet because you have become complacent in your view of the world, you feel duty-bound to protect it at all costs. You protect and keep your view of the world intact with your internal dialogue — a dialogue you keep repeating to yourself over and over again, in your attempts to justify to yourself and others that the world is only what your description of it indicates. By indulging in this folly you fail to see how you fixate your attention upon the delusions that arise from the limitations of your finite mind.

Internal dialogue is the sum total of all mental and emotional activity directed at maintaining our view of the world.

Man talks to himself about his world, day in and day out, and thus maintains his view through his incessant internal dialogue. By the time he has finished talking to himself the order of his world is exactly as he is telling himself it should be, and so he revitalises and replenishes his world with every word he speaks. But, even more importantly, every decision man makes is based upon what he is telling himself about his world. As a result, he defines his fate according to the limitations of his internal dialogue. It is therefore hardly surprising that man perpetuates his folly, since every action of his is dictated by his internal dialogue, which never changes for the entire duration of his life. It is for this reason that it is so vitally important to stop the internal dialogue.

Talking in itself is not bad. But the problem with talking is that man always assumes he has acquired knowledge which is beyond his current frame of reference, when in reality he has simply understood words that describe new knowledge, which he has yet to acquire through experience. The result is always the same - such a man feels enlightened and empowered by his assumed understanding. Yet the moment he is challenged, the man finds himself just as unenlightened and powerless as before. So he continues to re-enact his folly, since it is not possible to act upon knowledge one does not possess. Knowing this, the warrior chooses to act rather than to talk and because of this, he acquires a much more fluid view than he had before — a view in which talking becomes less important than taking action.

Your mistake is that you pride yourself on your ability to think and to justify your view of the world through your incessant talking. If you want to succeed in becoming a warrior you must stop talking yourself into believing that your view of the world is inviolable.

What you look upon as being so real is not real at all. It is only real because this is what you keep telling yourself. You look at a rock and you think you know that it is a real rock, just as you look at a tree and think you know that it is a real tree. But what is a real rock? And what is a real tree? What do you really know about rocks and trees, other than how they fit into your view of the world, and the views of others?

Your view of the world is not reality; it is merely the product of your selective perception of an objective reality that is infinitely greater than your feeble attempts to explain it in terms that appease your mind.

Selective perception is the bane of man, forcing him to live a life based upon the illusion that he knows himself. Only by recapitulating his entire life can man become free from the self-imposed illusions born of his selective perception.

Selective perception does not allow for a full openness of heart, and thus prevents al full participation in life. Unless you participate fully within life, which means that you must stop judging it according to your selective perception, your heart can never guide you into gaining an objective understanding of life.

Those who avoid participating fully within life, do so because they are forever judging life according to their selective perception of it. As a result, they separate themselves from the reality that underlies their subjective judgement of life.

Those who uphold separativeness live an existence based upon ignorance — an ignorance that bars them from being able to claim their power. Ignorance is the antithesis of having a fluid perception, which allows for an expansion in awareness beyond the confines of any particular view of the world.

Without a fluidity of perception the only personal power you can gain is that tiny bit of power prescribed by the limitations of your view of the world. Yet in order to gain fluidity of perception you must first claim the power that is within your grasp. Without power you cannot hunt power.

Hunting power is a most peculiar affair, for contrary to what is generally believed by average man, hunting for power is an act of the heart, rather than the mind. This means that we can only hunt for power by applying to life the teachings for the left side.

The teachings for the left side are to the teachings for the right side what life is to form. Just as life is not the form, but an expression of Life made Manifest, thereby allowing life to express itself as Life within Manifestation, so too are the teachings for the right side the irrational made manifest, thereby allowing the irrational, that is, the teachings for the left side, to be expressed through that form termed the teachings for the right side. Therefore the teachings for the left side represent the **nagal**, and the teachings for the right side represent the tonal.

It is not possible to grasp the teachings for the left side whilst one's view of the world remains intact. The teachings for the left side demand fluidity of perception. Without fluidity of perception you will hear only your own understanding of the words, and you will perceive only your own view of the world reflected back to

you in those words. Grasping the teachings for the left side requires a complete shift in focus.

Shifting the focus is a matter of fluidity within perception. Nothing else is required; for in being totally fluid, the perception of the warrior is forever being moulded by the dictates of power. Therefore shifting the focus is as much second nature to the warrior as are the physical movements of his eyes.

For the warrior, as for the sorcerer, the world we look upon as our everyday life is not real, or out there. Both warrior and sorcerer know that the world as we know it is merely a representation of an inner reality that defies description.

Believing that the world is only what you think it is, is the height of arrogance and stupidity. The world is so much more than your eyes can see or your mind can comprehend; in fact, it is an endless and unfathomable mystery.

The world is what you have chosen to believe it is. You, likewise, are whatever you have chosen to believe you are.

Belief is not blind faith — belief is a powerful act of magic.

It is not possible to become a warrior without stopping the world. In order to do this, you must believe that it is possible, and that you too are a magical being of the universe capable of doing so.

There is no such thing as luck or misfortune, coincidence, accidents or even magic, for that matter. There is only **intent**. So if something comes your way this is because, in one way or other, you set your **intent** on it.

What fools perceive as magic is but the manipulation of **intent**, and a magician is merely a master of **intent**.

In order to stop the world you must stop indulging in your view of the world — only then will you be able to muster enough personal power to make the leap to freedom.

You cannot stop the world unless you claim your power, but no man can claim his power if he feels unworthy of it.

Unless you stop your internal dialogue, you will never stop your view of the world. But stopping the world — a view you have held since you were born — is not as simple as wanting to, or even deciding to. You will only succeed in stopping the world if you have a practical reason for doing so. What can be more practical than having to abandon what you perceive to be your life right now, in order to survive?

It is possible to use hallucinogens to stop one's view of the world, for hallucinogens have the same impact upon one’s awareness as techniques like the art of listening, gazing and the right way of walking, in that they inundate the tonal with masses of information, ensuring that the rational mind is incapable of keeping up the internal dialogue. Once the internal dialogue shuts down, the view of the world, which is dependent upon the internal dialogue, likewise stops. But Toltecs have learned through bitter experience that, although hallucinogens are an excellent and rapid method of stopping the view of the world, using these substances is most costly and unwise, since they cause irreversible damage to the nervous system.

Any practical task mesmerises the tonal, because the attention of the tonal has to be focussed on its activities. This focussing of attention creates the sense of order in the world around us, and it is therefore, imperative for the tonal to be utterly focussed on the elements of its world, so as to maintain that order. But maintaining order also means that the tonal must uphold its view of the world as a continuous internal dialogue. Interrupt or stop that dialogue and the spell is broken. The moment the tonal is silenced it loses its hold upon the elements of its view, since it is now forced to focus on what has silenced it.

Through having to maintain its ordered view, the tonal always falls silent whenever it is bombarded by an excess of information that is beyond its frame of reference. Because it is beyond its frame of reference, the tonal cannot at first fit the new elements into its view, and it is therefore temporarily forced into silence, while it attempts to find ways in which to describe these new elements in terms of its view. Consequently, any task that inundates the tonal with new information will serve to stop the internal dialogue; but it is also important that this task should be something practical in the sense that the task must call for actions and consequent experiences which are both beyond the tonal's frame of reference.

Once the internal dialogue stops, the world around us suddenly changes most dramatically. You must prepare yourself for this devastating shock.

After the internal dialogue has been stopped the apprentice invariably descends into a state of inner turmoil, which halts any further progress. This turmoil is brought about because the apprentice's whole life has now been brought into question. As a result, his tonal feels utterly threatened, and he begins to have serious doubts about his entire apprenticeship, wondering whether he would not be better off abandoning his pursuit of power. Unless the apprentice is severely challenged at this point he will definitely quit his training. The most effective way of challenging such an apprentice is to set him up in such a way that he is forced into having to choose between the warrior's world and his ordinary world. Faced with the bleakness entailed in returning to his ordinary world, the apprentice begins to fight for his survival within the world of the warrior.

Whenever the internal dialogue stops, the world as we know it disintegrates, and unknown and extraordinary facets of ourselves emerge, along with abilities and knowledge that have been suppressed by our internal dialogue.

Once the warrior has stopped the internal dialogue everything becomes within his reach - even that which would normally have been impossible. This is because the key to sorcery lies in stopping the internal dialogue.

The warrior who has stopped the internal dialogue holds the key to the World of Sorcerers, for the purpose of sorcery is to collapse our view of the world.

After stopping the internal dialogue the otherwise hidden passageway into the World of Sorcerers becomes visible to the inner eye.

There is a marvellous world beyond this world, known as the World of Sorcerers - dazzling in its splendour and permeated with a power that is awesome. But to enter that world is insanity for anyone who does not hold the keys. Sought-after by many throughout the ages, this world derives its name from the fact that its matter has become embedded with the remains of would-be sorcerers who did not possess the required keys.

The keys to the world of sorcerers are twenty-one jewels, reflecting a light that is lethal to the ignorant. But whoever has the pouter to hold these keys is master of the World of Sorcerers and may enter and exit that world safely and at will.

To stop the world is a superb act of magic. Once a warrior has accomplished this feat he is a free being with power at his command, and thus his fate begins to unfold in the most astonishing and miraculous way.

If you want to meet your fate in life you must start right from where you are. You cannot first want to know your fate, for fate is not a rigid course from which there can be no deviation — instead it is a wondrous journey of possibilities; each possibility bringing its own challenges and knowledge.

Ignorance is no excuse. Deep down inside, all of us know exactly who and what we are, and what we should be doing in this lifetime.

Confusion is a wilfully-induced state of mind. We can enter or exit it at will. Man deliberately confuses himself in order to plead ignorance. Yet we all know what we are doing, even if we are not willing to acknowledge the truth.

Man's reason purposefully parades as the infallible judge it fancies itself to be. Unfortunately though, life is infinitely bigger than man’s reason.

A warrior knows that the world is not what it appears to be, and especially not what words and logic would seem to indicate. Therefore the warrior, who fives by challenge, looks upon words as being yet another challenge in facing the unknown. Consequently he does not make the mistake of assuming that anything is merely a logical necessity.

There exists a very fine line between understanding and clarity. The warrior seeks clarity in any situation, knowing that understanding is relative to experience.

Warriors win battles, not by ignoring them in favour of rational explanations, but through clarity.

Average man prefers to avoid his challenges rather than face them and, as a result, is always looking for escapisms. But the real culprit that makes of man such a coward is his reason, which would rather fail on its own terms than relinquish its control. Man's reason therefore drives him to seek refuge in failure, so that he can surrender on the terms of his reason. However, the luminous being of man guards against this, and thus it is not possible to fake either failure or triumph, while pleading ignorance of the pretence.

Denial is the worst form of self-indulgence. Denial is not power; denial is merely something we do in order to convince ourselves that we are making great progress in changing ourselves, when in reality we are still just as firmly stuck as we have always been.

Whenever we are faced with challenges we do not want to face, old habits are always a most welcome refuge, even if we normally hate them.

Whenever man is faced with anything out of the ordinary he will, according to his temperament, always resort to one of three bad habits:

The bigot will ignore what has happened and pretend it has never occurred. The sanctimonious man will accept the incident at face value, believing that he understands it all. The foolish man is forever puzzled by what has happened, not knowing whether to accept or reject the incident, and thus becomes obsessed with his questions.

When the warrior encounters anything extraordinary he behaves as if nothing untoward has happened. Knowing that the world is not what it appears to be, the warrior does not believe for the safe of believing, even though he fully acknowledges everything at face value. Therefore the warrior acknowledges without acknowledging, and ignores without ignoring. He never assumes understanding, and neither does he assume ignorance.

Instead he behaves as if he is in control, even though he may be thoroughly bewildered and frightened. By adopting this stance the warrior avoids the confusion born of obsession.

Survival, like success, cannot be forced. If you want to survive, and if you want to succeed in anything you do, then you must give it your all. At the same time, you should take it gently and quietly, without hurrying and without becoming stressed and obsessed with the outcome.

To become obsessed is to lose control - something a warrior cannot afford to do, for a warrior must be calm and always keep his wits about him.

The skill of the warrior lies in his ability to reconcile fear and awe. The realisation that we are surrounded by knowledge never fails to inspire a sense of wonder, but when the knowledge we seek suddenly comes knocking at our door, it is always terrifying. Only by accepting that knowledge is frightening can the warrior keep his fear in check while resolving to face the utterly awesome nature of knowledge.

Having witnessed the very essence of life and death, there is nothing in this world a warrior cannot contend with. In the face of certain death nothing matters any more, because the worst is already at hand. So by accepting death as an inherent factor life, the warrior is always calm and lucid. Neither his words nor his actions reveal that his knowledge encompasses both life and death.

The warrior never cedes his power to anyone or anything, not even to his death, since he is not a willing partner, and he conforms to no-one’s wishes other than his own. If he enters into a course of action it is only because he believes the possible outcome of these actions will suit his strategy.

It is the prime requisite of a warrior's beingness that his control must be impeccable and never allow anything to bring him off balance. Therefore a warrior may be staring death in the face, but his actions will reveal nothing.

The warrior does not subscribe to what average man regards as self-confidence. Whenever he knows that his actions will earn him the approval of his fellow man, average man acts with a great deal of arrogant self-assuredness and he calls this self-confidence. The warrior, being a humble being, does not strive to gain the approval of others; instead, he strives to have enough confidence in himself to be utterly impeccable in all of his actions and feelings. Thus self-confidence, as it is generally understood, implies arrogance based upon presumption, while the confidence in self, as practised by the warrior, implies impeccability based upon humility.

Self-confidence implies that you are convinced you can act upon your own knowledge. Therefore a warrior is impeccable when he trusts his personal power, irrespective of whether he has much personal power or merely a little.

Any apprentice starts off with the certainty that only by disciplining himself into becoming an impeccable warrior can he live his life without regrets, but by the time he has achieved warriorship, he simply knows that impeccability of the spirit is for him his innermost predilection.

A warrior always ensures that everything in his world is in proper order, not because he believes he is going to survive his current battle, but just because it is impeccable to do so.

Impeccability is simplicity itself. Impeccability is to act to the very best of your ability upon whatever knowledge happens to be available to you at any given moment. It is no more complicated than that. Therefore, if you find yourself caught up in complexities, you can take it as fact that you are not being impeccable — instead you are behaving like an immortal being with all the time in the world to indulge in trying to appease your mind with justifications. Yet it takes only a little objectivity to realise that there are no immortal beings on this earth, and therefore that time is the essence of impeccability. It is only the sense of mortality which engenders in man the desire to act impeccably.

Only immortal beings have the time to dither and doubt, to be vague and indecisive, to feel overwhelmed and perplexed, and ultimately to procrastinate in talking definitive action. But the warrior, knowing for a fact that his death is stalking him, also knows that he cannot afford to fritter away his little time on

earth being hooked to the petty trivialities of a tonal behaving as if it is never going to die.

True thinking is instantaneous; only trivialities based upon self-importance take time to circle through the mind.

The warrior, knowing that he cannot indulge, in the luxury of being helpless, or confused, or too frightened to act by wanting his actions to be perfect, keeps his focus on being impeccable instead of being perfect. To achieve absolute perfection is possible only under extraordinary conditions, and therefore the aim of the warrior is to achieve as much perfection as he is capable of in any situation, by striving for impeccability. Perfectionism is a stupid waste of time and personal power, whereas impeccability compresses time and replenishes personal power.

If you postpone taking action because you fear failure, or because of feeling inadequate, you have already failed.

The impeccability of a warrior does not allow him to become obsessed with the possible outcome of his actions. Winning or losing is not in any way his concern — he is merely absorbed in the challenge of the moment.

The warrior cannot uphold the logic of reason, because he knows that death leaves no room for reasonable assumptions. Therefore the warrior is always ready to seize his fleeting moment of chance.

It is very natural to feel helpless in the face of impossible odds. All of us have to learn how to act on our own, and all learning takes time. This is the same as when an infant has to learn to stand up and walk and all of us are like helpless infants when we first come to the Warrior's Path. But an infant wants to learn to stand up and walk, and because it cannot manage it at first, it complains and protests in its frustration at not being able to act on its own. Again this is only natural and therefore not wrong. It follows that it is not the feeling of helplessness itself which is wrong, but what is wrong is indulging in these feelings of helplessness, and complaining while protesting that you are incapable, for this implies not wanting to learn.

Average man has convinced himself that to indulge in helplessness, insecurity and doubts is the mark of a sensitive man; but nothing could be further from the truth, for the simple reason that indulgence is the opposite of true sensitivity. Indulgence is the manifestation of a pretence that arises out of gross self-centredness; sensitivity is the result of having come to accept one's own limitations with humility.

Everyone has skill in one thing or another.

The many emotional states in which the average man indulges are all moods he has acquired without ever having questioned their validity or value. Yet, having been indoctrinated by the practices of black magic, he sees it as his right to inflict these moods upon others.

The warrior does not inflict his emotional state of being onto others. But if the warrior feels the need to express his emotions, he simply chooses anyone or anything, be it a friend, dog, or mountain, to whom he egresses his innermost feelings. It does not matter to the warrior if he is not answered, or even if he is not heard, because the warrior is not seeking to be understood or helped — by verbalising his feelings he is simply releasing the pressure of his battle.

The mood of the warrior does not allow for any mind-set that upholds indulgence and complaining, and neither does it support thoughts about being a victor or a victim. The mood of the warrior is such that all his focus is on struggling, and that every struggle is his last battle within this lifetime. Therefore the outcome of the battle is of very little significance to the warrior. All that matters to the warrior is that, in fighting his last battle on earth, he gives full expression to his intent, by allowing his spirit to flow free and unfettered in the joyful knowing that he is fighting an impeccable battle.

Any man, given the right circumstances, can allow his spirit to surface and take command of the situation; but sustaining this at all times is something only a warrior is capable of.

When a warrior enters into battle he gives it his all. And should he ever come to a point when he feels he has nothing left to give, then he brings to mind that the only failure in life is the failure to fight. In that moment, the impeccability of the warrior's spirit surfaces to spur him into renewed effort, and to inspire him with an even greater strength of purpose than ever before.

If you are going to become a warrior you must come, to grips with the fact that the warrior is in need of nothing. You already have everything that you need to fulfil your fate. The only experience that is real is being man, and the only thing which is important is being alive, for it is the journey that counts, and not the goal. Being alive is the journey, and the journey is the incredible extravagance involved in having this short sojourn upon the earth at this precise point in time, in this very place. This is something every warrior knows, and therefore he lives accordingly. Thus there is no conceitedness in the warrior’s claim that the experience of all experiences is to be a warrior.

To seek out the disciplined and skilled ways of the warrior is the only true honour we may rightfully claim, and to seek the impeccability of the warrior's spirit is the only possible justification for our existence.

A warrior is an honourable being in that his humility does not allow for any action which does not uphold the interrelationship of life.

To have the honour of the warrior requires a proper tonal. To have a proper tonal means that one does not support self-importance.

Losing your self-importance will make you lighter and younger. People do not age because of their challenges, but because of the immense weight they shoulder in upholding self-importance.

Self-importance leads to impatience, and impatience will cause you to fret about having to achieve warriorship sooner rather than later. Fretting impatiently, you will continue to blunder along in ignorance of your daily life, and in that ignorance you will miss your fleeting moments of chance. Only once you have acquired true humility and patience will power come to you unbidden.

With an acute awareness of his death, with his detachment, and with the power of his decisions, the warrior sets up his life in the most strategic manner he can. The knowledge that his death is stalking him guides his every action and gives him his great lust for life. The power of his irrevocable decisions enables him to choose without regrets, and what he chooses is always the most impeccable course of action. As a result, the warrior always enacts everything he has to do with ardent zeal and utter efficiency. When someone behaves in this manner, he can rightfully be called a warrior, for he has acquired the greatest of all attributes; namely, patience.

Once a warrior has acquired patience he is well on his way to activating his **will**. The warrior now knows how to wait. His death has become his best advisor and therefore sits next to him, advising him, in inexplicable ways, how to make his choices, and how to live his life as strategically as possible. But still the warrior waits, all the while learning without feeling the need to rush, for he knows that he is waiting for his **will**. And then one day the warrior suddenly manages to do something that is normally quite impossible. The warrior may well not even notice his incredible achievement, but as he keeps performing wonders, and as impossible things keep happening to him, he starts to become aware of some sort of power beginning to emerge from within him as he progresses upon the Path of Knowledge.

The warrior feels power in his guts, either below or just above the navel, and whenever it arises it feels something like an insatiable longing; like an itch that cannot be scratched. Sometimes it can feel like a great warmth that cannot be

soothed in any way, and sometimes it can even manifest like fear, with dire spasms in the guts causing nausea, retching and even severe physical pain. These symptoms normally last for several months, but when they eventually subside, the warrior becomes aware that he now has an intense feeling for all of life, and can actually touch the world around him with this feeling. That feeling is the **will**, the precursor of **intent**. Once the warrior has **will** at his command he is, technically speaking, a sorcerer.

Will is something very special because it is so extraordinary. It comes to one mysteriously, for there is no way really to explain how one activates or uses it. But once one has acquired **will**, and uses it, the results are always astonishing. The only way in which to acquire **will** is to know that it can be developed. This is something the warrior knows, and therefore he proceeds to wait for his **will**.

Waiting does not mean to be idle. To wait, in the true sense of the word, implies having acquired patience — a state of awareness that can only be achieved within a cultivated quietness of life.

If you wish to activate your **will**, you must wait patiently, knowing that you are waiting, and what it is you are waiting for. This is the warrior's way, and the only way in which to activate the **will**.

Waiting means taking great care by being fully aware of everything you do. The key to evoking the **will** lies in all of the little things you do.

Average man never knows that he is waiting, and therefore he fills his time doing only that which he regards as being important, while neglecting all the little details pertaining to his life. The warrior, on the other hand, knowing that nothing is more or less important than anything else, takes infinite care in

tending to everything within his daily life. In this way, the warrior learns to compress time while he is waiting for his **will**.

Compressing time is an outward expansion into that vastness termed the process of life, so that one's fate becomes visible. Having witnessed fate in terms of the greater whole, one is left with an overriding sense of purpose, which quickly becomes an all-absorbing mood - a mood which then gradually transmutes into **will**.

The **will** develops in the warrior in spite of the opposition of his reason.

Before you can evoke your **will**, you have to prove to yourself that you are capable of claiming knowledge as power. Only then will you find out how your **will** works.

The body must be perfection before the **will** can be activated.

What sorcerers term **will** is not to be confused with strength of character; like, for example, courage. Courage is what makes a man fearless, reliable and generally admirable. But very few men with courage ever have **will**, for being already powerful, in the sense of being both formidable and feared, it rarely occurs to them to seek power beyond what they already have. And yet, though they are truly awesome, the actions of such men are merely acts of boldness and common sense. **Will**, on the other hand, is a power that enables the sorcerer to accomplish feats which not only astound, but also often defy common sense.

Will is a force that arises from within us, and which we then project outwards into the world, where it attaches itself. In average man the **will** originates from the solar plexus; the centre he utilises for perception. **Will** is not something physical, like muscular strength and neither is it in the nature of thoughts or desires. In fact, **will** requires no thought at all; on the contrary, it can enable you to succeed, even when your mind is telling you it is impossible, for **will** is a power that operates in moments of need, in spite of our weaknesses and indulgences.

Will is something which comes with a remarkable clarity and power that can be used to direct our actions with deadly precision. **Will** is what makes a Man of Knowledge invulnerable, and enables him to perform miracles, such as winning battles that would otherwise be impossible to win. However, to learn how to harness and wield **will** consciously and with volition requires a long and rigorous training.

Average man can use only three of his senses to perceive the world around him; his hands, his eyes and his ears. But a sorcerer can use also his nose and his tongue, as well as what is termed **will**. Sorcerers prefer to use their **will** to perceive, for that perception is quite different to using the senses. When we look at the world, or hear it, touch it, smell it or taste it, we are left with the impression that the world is out there and that what our senses are telling us is real. However, when we perceive with the **will,** the world is no longer out there. As a result, it is also not as real as our senses would have us believe.

Perception is the process of comprehending what we are encountering. But contrary to the commonly-held belief that we use only our senses to perceive, we also use our **will,** and it is our **will** that determines the manner in which we perceive even what our senses are telling us. Consequently **will** is the force that enables us to relate to the world, for we choose how we wish to perceive the world according to our **will.**

Every person is in touch with the world around him through his **will**, a selection of energy fields originating from his solar plexus and extending into the world around him. These energy fields appear to the seer as a bunch of long fibres, or lines of energy, emanating from the region of the navel, and attached to corresponding energy fields in the world surrounding the person, thus enabling him to relate to his surroundings in a manner that gives him a sense of familiarity. This in turn allows him to achieve a sense of equilibrium and stability.

The **will** of average man operates without his volition, and therefore his **will** is normally never attached to any particular energy fields outside of him for very long. Thus the alignments produced by the average man are not lasting. The sorcerer, however, can use his **will** to produce alignments that will fast for as long as he wants, yet because these alignments originate from the solar plexus of the sorcerer, the centre of desire, the sorcerer is compelled to keep his desire intact, in order to maintain the alignment — a practice that consumes an inordinate amount of personal power.

A Man of Knowledge can produce alignments of energy fields which are just as powerful as those of the sorcerer, but even more compelling, through the use of his eyes alone. A Man of Knowledge can do this, because he has learned the secret of **will** that eludes the sorcerer. Any of the seven centres can be used for perception, but by far the most powerful centre in man is the heart. Once the heart is operative, the **will** becomes transformed into pure **intent**, the most powerful force in the universe, and it is then directed through the eyes, the portals of the **nagal**.

Will is the human expression of the one all-pervasive universal force Toltecs term **intent** — an inherent faculty of the **nagal**. **Will** is to the human what **intent** is to man.

To become proficient in the Mastery of Intent you need personal power. Therefore you must turn to the South, the place of warmth, and through the Art of Dreaming learn to nurture and

exercise your **intent**. By learning how to exercise your **intent** you will begin to solve the riddle of intent, and so come to realise that **intent** is the **nagal's** will- to-manifest, the source of the one and only energy which leads to transfiguration.

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The status of warrior is not the result of having undergone a particular training program, but is rather a silent acknowledgement of self, which comes from knowing that one has become impeccable in travelling the Warrior's Path. To be a warrior is not a goal in itself, but is instead an eternal quest for knowledge and freedom stretching into infinity.

The Warrior's Path is not an exercise in spiritual development. The Warrior's Path is a way of life necessary to the daily survival of the warrior. To a warrior the terms tonal and **nagal** are merely figures of speech necessary for clarity — in an act of survival these terms blend softly into one another.

Your life right now is a miserable state of affairs. Having been exposed to the ways of power, it is no longer possible for you to return to your old world, but you also cannot yet act like a warrior. All you can do is to watch and listen. To all intents and purposes you are like a powerless new-born infant who cannot return to the womb, but neither can it act on its own in any real or meaningful way. You are no better off now than you were before, for you are still at the mercy of the world around you, just as you have always been, except now you know it. But to induce in self-pity will not help you. The only thing that will help you is to take the only action you are capable of— start to learn by watching and listening.

Finding yourself upon the Warrior's Path is a design of power — a design which none of us can fathom, and a design from which there is no escape. There is no place to hide, and there is nothing you can do to prevent power from seeking you out in the fulfilment of that design. The only thing you can do is to ask yourself why you in particular have been singled out, for to be a warrior is not a matter of personal choice, but a matter of surviving the battle for power. Yet there is no way to answer this question without turning it into a mundane question that is void of power — that meaningless type of question your average man likes to ask, because he is conceited enough to want to be admired or pitied for his life. You should simply reflect upon this question in terms of your incredible good fortune at having found a challenge worthy of being man.

Once a warrior comes to the Warrior's Path power prescribes the parameters of his challenges in such a way that, to all intents and purposes, he becomes a prisoner of power - a prisoner who can act either like an impeccable warrior fighting for his freedom, or like a complete arsehole. But because acting like an arsehole is not an option for the warrior, the warrior has no choice left at all. Therefore he is not really a prisoner of power, but a slave of power.

If you are not strong enough to fight, you have no choice but to accept the life of a slave. But the warrior is a free being who cannot submit himself to slavery; for him there is no choice but to fight. If he then dies in that fight, at least he will die as a free being and not as a slave.

Strength and warriorship are synonymous. To have strength you must practise not-doing. Every battle is an exercise in not-doing.

You cannot survive the battle for power if you do not have personal power, for power can only be met with power.

A battle for power is a battle for survival, and in such a battle there are no rules of conduct. Power will use whatever means are available with which to challenge the warrior.

The warrior, knowing that any battle is a battle for survival, always chooses to follow the Path with a Heart in everything he does - even the mundane. It is in consistently choosing to follow his heart where lies the difference between the warrior and the average man. In following his heart the warrior is always at-one with his life; no matter what his challenges may be. As a result, he finds peace and a deep sense of pleasure in every action, while he carefully chooses from out of his experiences upon the Path with a Heart all that he needs in order to make himself a shield against the onslaughts of power.

Wanting to do something implies having a motive and, provided such motive is pure, the action will be impeccable. But any motive is merely a substitute for the heart, since an act arising from the heart is unconditional and therefore does not require motive.

Any pursuit in life is one of a great many different paths. And the value of any particular path lies only in how you walk it. If you feel that the path you are walking is not for you, then you should abandon it immediately. However, your decision to walk a path or not should be based on that clarity which springs from living the disciplined life of a warrior, and not on fear or ambition; for any decision taken in the sober light of clarity cannot possibly offend anyone, least of all yourself. Therefore consider every path carefully, testing it in whichever way you feel necessary - then ask yourself, but only yourself, one question: ‘Does this path have a heart?’

Any path is much the same as any other path. Some paths wind this way and that - some paths go straight; but in the end, no path goes anywhere at all. The only real difference between one path and another is that some have a heart and some do not. The path that has a heart will uplift you, ease your burden and bring you joy. But the path with no heart will make you stumble, it will break your spirit, and finally cause you to look upon your life with anger and bitterness. The first empowers you; the second disempowers you.

There comes a point in the life of the warrior when it is no longer enough merely to tread the Warrior's Path. When that moment comes the warrior knows without a doubt that the Warrior's Path, like all other paths, leads absolutely nowhere, and that the only advantage in treading this path, the most difficult of all paths, is that it is for him a Path with a Heart, in that it teaches him the meaning of inclusiveness.

The warrior is a man who has learned to love life and all the many richnesses it brings — most of all the path where he walks. There is for the warrior no greater joy than to walk a Path with a Heart. On this path he walks thrilled by the wonder of it all, and in his joy he gives thanks in his heart for this marvellous privilege, by embracing everything he encounters with love and gratitude.

Your problem is that you think about your acts, and thus you fall into the trap of believing that your actions and the actions of others are as important as you think they are. Yet in reality nothing we do is important, even though you believe that it is your actions that constitute the world. All our doings are merely shields we use against the forces which surround us and bombard us every day of our lives. Therefore what we do brings us a sense of comfort and makes us feel safe, and in some respects it is true that whatever we do is very important, but only if we know that our doings are shields. However, average man never learns that our doings are shields, and so he sees his doings as being more important than the world; more important than life itself with the result that he allows his doings and the doings of others to wreak havoc in his life and to dictate his decisions.

A warrior carefully chooses the contents of his world. He does this with great deliberation; for everything he chooses acts as a shield - a shield that protects him from the onrush of the forces he is learning to handle and conquer as allies.

An ally is a force or a tension, within life. Yet we cannot really define forces any more than we can define life, or man, or an animal, or a tree, you have never paused long enough to consider this, but it has taken you your whole life up until now just to learn to meet a tree, let alone to understand what exactly a tree is. Learning to meet an ally is no different.

Any force can become an ally, but as with any ally, forces are potentially dangerous, for they feed off our personal power and can drain us if we are complacent in handling them. Therefore the warrior always uses his shields in wording with the ally.

Understanding what an ally is, depends upon one's level of personal power. Toltecs say that the simple moth is the only true ally there is, but this is only a way in which to verbalise the ineffable. Consequently we say that moths bring us knowledge, and that they are the friends and assistants of both sorcerers and Toltecs. But what exactly is meant by this? It means that, like the moth, there is something ineffable within us that draws us to the light. Sorcerers look upon this ineffable force within us as being the ally, but Toltecs prefer to say that the ally is a moth, and that the moth is knowledge.

We cannot claim that the ally is a moth as we ordinarily know moths. Nonetheless, moths are the heralds of eternity, and because of this they carry on their wings the gold dust of eternity. This is the way in which it has been set up by power.

All of us are surrounded by eternity every moment of our lives, and we can use that eternity if we so wish. But first we need to know that one single moment can be an eternity, if we allow that moment to expand the **totality of the self** in any one of the directions.

Average man operates entirely from within the confines of his reason. Naturally, man's reason can always account for everything which transpires within its view of the world, in one way or another; but it cannot account for a moth being an ally, for the ally is something which lies beyond the limitations of reason and therefore exceeds the scope of its view of the world.

Man's reason cannot comprehend, much less accept the existence of the ally. Yet fortunately for us, it is not reason that assembles the ally, but the body. All of us have perceived different aspects of the ally on numerous occasions throughout our lives, whether we are aware of it or not, and these perceptions are stored within the luminous cocoon. The ally is the sum of these perceptions.

Although man places great faith in his reason, reason is limited to the point of being utterly petty in the greater scheme of things. As a result, reason is constantly at odds with the body, for the luminous cocoon responds to life in a way that defies reason; as for example, when it perceives the ally. The Man of Knowledge overcomes this problem by merging his reason with his heart, for only the heart is capable of understanding the wordings of the luminous being.

Sorcerers know about the existence of the ally through the use of hallucinogens, and although they never truly witness it, they manage to perceive the ally in a strangely obscure fashion, by learning to account for the ally in spite of their reason. They do this by using their **will** to enlarge their view of the world, until their reason can accept the existence of the ally as a reality. But by doing this sorcerers become entrapped within a new view of the world which is even more debilitating than the one they had before. Although this new view is much more valuable, since it encompasses the existence of the ally, it is still an illusion; but an illusion which has now been fortified by their **will**.

The consequences of acquiring a view of the world that requires the **will** to keep it intact are crippling, for one can never break out of such a view and achieve the t**otality of the self,** without having to violate one's **will**. Therefore, although sorcerers develop tremendous temporal power through their practices, because the **totality of the self** eludes them, they never have true power at their command, and thus they never become Men of Knowledge. This is the stark and ultimate difference between the Man of Knowledge and the sorcerer — because he has achieved the **totality of the self,** the Man of Knowledge perceives the ally through direct experience; the sorcerer never has direct experience of the ally, since he can never achieve the **totality of the self**. The sad truth concerning sorcerers is that although they know about the **totality of the self**, by the time they have learned about it, they realise that it is too late to turn back the clock that they have missed their gap to freedom, and that only at the moment of death will the full mystery be revealed to them.

The ally can only be experienced through **will** once one's view of the world has been stopped. It is therefore not incorrect to say that the ally is the **nagal** or, more precisely, an awareness of the **nagal**.

To meet the ally you must be an impeccable warrior, for unless you are, the ally will destroy you.

The ally waits for you just like your death waits for you. It is everywhere and yet nowhere.

A direct experience of the ally brings about irrevocable change, for such a meeting shatters every idea of the world we have ever held, and since our ideas constitute for us everything, once our ideas have been shattered, the world changes beyond recognition.

Should you survive the shock of having met with the ally, you will find yourself alone within the unknown. As is natural with all of us, you will immediately try to find your way back to the comfort of the known. However, the life you had before will by then have been lost for ever, for none of us can unlearn what we have learned. Although by this stage you will have power at your command, this brings no solace when one is faced with the sure knowledge that everything one has loved, hated, wished for and feared, has become irretrievable - forever beyond one’s grasp. Even though our world may change drastically, our innermost

feelings never change or die and, as a result, you will find yourself embarking upon the journey home; in spite of knowing that you will never reach it; within your heart of hearts knowing that no power on earth, not even your death, can guide you back to the place, the people, the things, that meant the world to you.

Right now you are at a most important crossroad; the most poignant one you will ever find and also the most difficult one to understand. Much of what you are struggling with now will probably never become clear to you, for life was never meant to be clear. But there is no need to be embarrassed or discouraged by this, for the one thing that you must grasp, is that all of us are stupid creatures when we come to the Path of Knowledge, and learning to pursue this path is no guarantee that we will ever change. Some of us remain stupid until the very end.

The world is everything that surrounds us; life, death, man, animals, plants, allies, and everything else perceptible and imperceptible. It is far greater than we will ever understand, for we will never fathom all of its secrets. Therefore we should respect it for the mystery that it is. The average man never does this, because to him the world is never a mystery. Consequently as he starts to grow old he becomes convinced that he has nothing left to live for. Such an old man has not even begun to live, let alone to exhaust the world; he has in his confused stupidity merely exhausted what people do. Yet such an old man believes that the world has nothing more to offer him. What a waste. What a frightening price to pay for a few miserable shields.

The world that we perceive is a mystery, and so is man, despite his doings.

The warrior knows that doings are not more important than the world, and therefore he accords to everything its proper due.

Since his doings, as well as those of others, are never more important than life, the warrior treats the world as an endless mystery and the doings of people as endless folly.

The warrior's laughter, his tears and everything he does, are real enough, and yet they are also utter folly; for none of it changes anything. Yet the warrior chooses to do what he does, and he cares about what he is doing as if it matters that he cares, for in this way he controls his folly.

It is possible to act with great effect, and to gain much advantage, even when we know that our actions are mere folly. But we must first know that our actions are useless, and then we must act as if our lives depend upon the outcome. Such is the nature of the warrior's controlled folly.

If you want to become a warrior you must learn that the warrior acts without believing, for he is not expecting to be rewarded for his actions — he simply acts because he feels like it. The only way you will discover the power inherent within this is to do those things that do not appeal to you because they make no sense.

Like learning to do anything in life, you learn to act like a warrior by acting, not by talking, you must stop talking to yourself about how you perceive your life.

The warrior is a happy being because he chooses to be happy, rather than talking to himself about what will make him happy. Because he chooses to be happy he looks at things in a way that mattes him happy; and by looking at the world in this way he sees the funny side of things, which makes him laugh. One must always choose the Path with a Heart, so that one can bring forth the best in oneself, even if this is only to be able to laugh.

Humour is a warrior's greatest asset. The only way of counteracting the devastating impact of knowing that one is fighting against impossible odds is to laugh at the poverty of our human resources.

The trick is in where we choose to place the focus. We make ourselves strong and joyful, or weak and miserable, yet in both instances the amount of effort is the same.

The state of well-being is something that has to be experienced before one even knows that it exists. Once it has been discovered it needs to be nurtured and tended with care.

Any form of indulgence drains one of personal power, and the warrior who drains himself cannot possibly sustain the battle for power, for the body is not indestructible. Therefore you have a choice; either you indulge in your idiosyncrasies and perish, or else you stop your indulgence.

A warrior cuts out all unnecessary acts; in this way he saves his personal power.

Indulging in internal dialogue is the cause of all misery, discomfort and disease.

Stopping the internal dialogue is singularly the most important act an apprentice must accomplish, in order to unlock his or her full potential as a magical being. To aid the apprentice in stopping the internal dialogue he is taught several techniques, the two most powerful of which are erasing personal history and dreaming.

To be a warrior means that you can survive the machinations of power — an act which only becomes possible through listening to the heart. In order to listen to the heart you must follow your feelings; but as with anything that a warrior does, and which holds true power, listening to the heart appears to be so insignificant and trivial that average man never deems it worthy of his attention. Average man regards his view of the world, and acting within the content of that view, as infinitely superior to listening to the heart. Only by erasing personal history can one begin to **see** and eliminate the restraints of one's view of the world.

Personal history is the self-image a man has acquired because of his view of the world - an image which he projects into the world around him. Personal history is not what a man knows about himself. It is what he has led others to believe about him, because of what he thinks about himself. Consequently, concepts such as age, place of birth and parentage can only have meaning within the content of personal history.

We are all the product of our thoughts and our feelings; that is, the product of our personal history; and the circumstances in which our fate unfolds arise because we have called them forth according to our view of the world.

In order to maintain our personal history we have to justify our every action, word, feeling and thought to those around us. If on the other hand, we have no personal history, no explanations or justifications are necessary, for people simply accept us as they

do any stranger. People only tend to question when we have led them to believe they know us, and it is through their questioning that they start to corner us into having to justify our actions.

In order to erase your personal history you must create around yourself a nebulous fog in which nothing about you seems tangible. Only tangible people have personal history, for tangible people believe that they are what their words and their actions would seem to indicate. To such people, the state of beingness is not a living mystery, but is simply the product of their personal history. Therefore erasing your personal history means that you must begin to erase yourself; you must begin to erase what you have led others to believe you are.

In interacting with the world, you can show people anything you wish about yourself, provided you do not justify what you are showing them. In this way you eliminate acquiring personal history.

If you are going to succeed in erasing your personal history, you first need to put into practice the three techniques that facilitate this process. These techniques are; losing self-importance, taking responsibility and using death as an advisor. Without the wholesome effects of these three techniques, erasing personal history could lead us to start doubting ourselves and our actions, and so become deceitful and evasive.

The problem with man is that he deceives himself into believing that he is living a truthful life, while he is constantly justifying his existence to everyone around him. Yet he fails to see that justifications are merely lies used to uphold his personal history. In the absence of personal history it is impossible to lie, for in the absence of personal history there is only life, and one cannot lie about what is.

The only truthful life is a life lived wilfully; that is, with purpose, with direction and with **intent**.

We choose our approach towards life by behaving either as if we know it all, or as if we don't know. If we choose the first approach we quickly become bored with both ourselves and the world. If we choose the second we learn to erase our personal history, until we know for a fact that we are a living mystery, and therefore that we cannot take ourselves seriously. It is far more exciting to map out the unknown than to plod towards death bored out of our minds. In mapping out the unknown we never know what is going to happen next, and therefore we remain awake, on edge and fully alive.

Life is No-Thing. Life is an endless chaos of possibilities spun by a great wheel that is not. By selecting some of those possibilities we weave a web, determined by a pattern we cannot know beforehand. It is this selection of possibilities, or the weaving, or the woven web, which people mistakenly regard as life. Yet life remains for ever untouched by the weaving of man. We make our understanding of life what we will, but life in itself is a transcendent state of flux having no form, and yet giving rise to all forms.

At the centre of the wheel of life rages an almighty wind, against which the warrior's only defence is his unbending **intent** to achieve and hold the **totality of the self**; for the driving force of the wheel is the spirit of man.

Life is like a boundless ocean - an ocean of beingness. We are not in control of life, and it is impossible for us ever to control it.

We can at best control the ways in which we surf the waves upon the ocean of life.

Life is a mystery, and thus we can never verbalise it. We can at best talk around life, and thereby gain a feeling for this most marvellous of mysteries.

We cannot work with a mystery from the outside. If we wish to solve a mystery we must immerse ourselves within that mystery, for only in this way can we map out the unknown.

It is the bane of man's existence that the limitations of his finite mind force him to look upon the mystery of beingness as a dull mundane occurrence with no particular significance.

When one looks at the world directly, the eyes fixate the assemblage point, and no more movement is possible. Under such conditions there can be no fluidity or sobriety. Therefore one should not look at the world directly; that is, one should not stare, but glance around casually and at ease. This is true even if one is using the inner vision to look at one's own inner world.

In order to move the assemblage point you must master the three principal techniques. The first is the Art of Stalking, the second is the Art of Dreaming and the third is the Mastery of Intent.

All that is needed to move the assemblage point is firstly, the knowledge that it is possible; and secondly, sufficient personal power with which to do so.

Power flows to us whenever we need it. It is only the fixation of your assemblage point and your subsequent doings which preclude you from using the power that surrounds us all.

To shift the focus from fixation to abandonment is a warrior's greatest achievement.

The difference in having power, as opposed to not having power, lies in oar attention. Everything surrounding us exists

only because our attention has become fixated by it. The moment we shift our attention the world suddenly becomes a very different place.

Attention is not what you have become conditioned into believing it is. Attention is a true pause. To pause implies being suspended without internal dialogue - a state of awareness in which there is total objectivity, detachment and respect.

Once you have eliminated your view of the world you will realise that there are an infinite number of different realities. To access these realities means having to dream them in, in exactly the same way you dreamed into existence your social conditioning. Dreaming in is the art of aligning alternative states of perception; an act that gathers personal power.

Dreams are not just dreams; dreams are based upon reality -a reality that exists beyond your thoughts. A warrior is no fool, and therefore does not assume anything is confined to his way of thinking. Being an impeccable hunter, hunting for power, the parameters of the warrior's life leave no room for self-delusion, self-deception or wrong actions. The stakes are too high for that. These stages are the disciplined and carefully-ordered life that has taken him many years of painstaking effort to put into place. The warrior is not about to discard all that through a stupid miscalculation based upon a haphazard assumption, for he knows that dreaming is an integral part of the Mastery of Awareness.

Dreaming is a part of life, as is walking, laughing and hunting. To walk or to laugh or to hunt, like any other pursuit within life, is to dream.

In many ways dreaming is more real than your waking hours, for in dreams you have abilities that you do not have in your everyday life, and so you can change things in miraculous ways, you can learn things that are normally way beyond your grasp and, in short, you have power at your command.

The warrior hunts power, and one of the finest ways of hunting power is dreaming.

A warrior chooses the content of his dreaming by holding an image in his mind, while he stops his internal dialogue. Anyone is capable of doing this, for if you are capable of not talking to yourself, while you hold the image of the desired content in your mind, even if just for a moment, the desired content will come to you.

Any image held in the mind in a state of inner silence is a true command, since there are no other thoughts competing against it.

The trick in setting up dreaming does not lie in looking at things, but in sustaining the sight of them when they are no longer in sight. Dreaming becomes real once you have succeeded in bringing into sharp focus anything you bring to mind, for then there is no difference between what you do when dreaming and what you do when not dreaming.

Dreaming is real for the warrior, for in dreaming he can act wilfully, he can choose his actions, and he can discriminate between something that holds power and something which is a waste of time, whereas in an ordinary dream none of this is possible.

The dream in which one watches oneself being asleep, is the dream of the double.

The double is a dream.

The double is the other, the self. The self is the dreamer that dreams the dream.

You are but the dream of your dreamer. You are not your body, or your mind; not even your luminous cocoon, the double. These are only the elemental units that have been dreamed in by the Eagle, and which are coalesced by the dreamer, through a focussing of its **intent**. This coalition is kept intact, throughout life, by the intensity with which the dreamer fixes its attention upon the subject of its dream — you.

All the qualities of your tonal, including academic ability and talent, are a matter of focus and intensity. The moment that focus is shifted, or the intensity is altered, your tonal changes.

To enter the unknown requires the manipulation of intensity. While intensity remains intact the assemblage point remains firmly fixed, barring one from entering dreaming, left side awareness and the unknown.

You are your dreamer. Therefore to resist your dreamer by holding onto a fixed view of the world, is to resist your own self - an act which makes no sense.

The self dreams the double. This is simple enough, except that there is nothing simple about a mystery. Although the ordinary dreams of the self are indeed simple, this does not imply that the self is simple; for once it has learned to dream the double, the self arrives at a weird crossroad — in that moment one comes to realise that the double dreams the self.

No warrior knows where his other self is, simply because he has no idea that he is in two places at the same time. To have such knowledge would be tantamount to coming face to face with his own double - an act that by definition spells death. This is the rule. This is the way in which power has set it up.

A warrior is often made aware that he has been in two places at once, but this is mere information and has no bearing on the fact that white he is acting, he has no awareness of his duality.

Average man's experience of the world is never a direct impact upon his perception, for all his experience is filtered through his view of the world. This means that man's perception is always one step removed from his experiences — making his experiences a mere recollection of the actual experience. Therefore, your average man is never in the now, but is forever recollecting the instant that has just passed. Thus he recollects, recollects, recollects.

If one's entire experience of the world is recollection, then it is quite clearly possible to be in two places simultaneously. However, it never appears this way to a man's perception, because in order for him to experience the world the man has to recollect the act he has just performed, or the event he has just witnessed, or the experience he has just had. In his own awareness there is therefore only a single recollection, but from the angle of anyone observing the man in action it will be clear to see how he can indeed perform two separate acts simultaneously. Nevertheless, the man will himself maintain that

he is doing one thing, white he is actually doing the opposite, since in his awareness he is recollecting two separate instants in time.

There is no future, or past. For the Man of Knowledge there is only the here and now.

Time is that which expresses the intelligence factor within the fourfold purpose of the Unspeakable. What we perceive as time is in reality the movement of inherent awareness - the true egression of both the **intent** and the **mind** of the Unspeakable. We can therefore look upon time as being the very essence of all creation, and upon the other three egressions of the fourfold purpose; matter, energy and space, as being the reflection of the Unspeakable within the essence of creation — time. As a result, we have no point of reference unless we acknowledge time as the primordial essence of the manifested universe — an essence which is sacred to all but the profane.

The goal of the dreamers of man is to conquer the challenge of materialising their full awareness upon the physical plane. They meet this challenge by dreaming into existence the four dimensions of their beingness — matter, energy, space and time.

To become proficient in the Mastery of Awareness you must solve the riddle of the mind. In order to do this you need sobriety; therefore you must turn to the East, the place of the rising sun, by recapitulating fully your entire life. Once you start to gain sobriety, you will begin to grasp the essence of time, and then you will understand how the true art in dreaming is learning to dream in the One Purpose, through the process of transmutation.

From the perspective of the warrior, the dreamed of the dreamer, the purpose of dreaming is threefold; firstly, to ascertain what his fate encompasses; secondly, to dream in that aspect of fate which marks his next step in achieving the **totality of the self**; thirdly, to achieve total awareness.

Dreaming is the most powerful tool devised by Toltecs. Toltecs learned how to solicit the help of the **nagal**, by training their tonals to relinquish control for a while, and then claiming it back again. This is not an explanation which makes logical sense, but that is actually what is entailed in dreaming; namely, learning to let go without losing one's sanity. Dreaming is the greatest achievement of Toltecs, for it is the ultimate act in co-operating intelligently with the **nagal**.

We are caught in a dream. If you believe that dream to be reality your actions will be sheer folly.

The world as you perceive it is but a dream which has fixated the attention of humanity. Because of that fixation average man looks upon this dream as an inviolable reality, when in fact it is but one particular view of the world. Therefore to look upon this collective view of the world as being reality, is insane, and can only be termed the madness of the dream.

We have the power to choose and to change the contents of our dreams, but to do this you must first learn how to take control of the dream that is fixating your attention.

You cannot take control of the dream if you are not awake. To be awake means that you know every facet of your life for what it really is. However, in order to have such sobriety you must recapitulate your entire life, for only in this way can you achieve knowledge of the self. In this respect the warrior is an impeccable hunter hunting for power, and if he succeeds in his hunting he becomes a Man of Knowledge.

Warriors know every aspect of their being most intimately; even their latent tendencies, and most especially their hidden potential. To achieve this, warriors use the world around them as a mirror, for in that mirror all stands revealed.

In wording with mirrors it is necessary to recapitulate your entire life, from the present moment right back to the moment of birth. Such a recapitulation demands a level of honesty which is attainable only through utter ruthlessness. Ruthlessness must begin with being ruthless with yourself. Only when ruthlessness has replaced self-pity can you achieve the sobriety needed in order to discriminate with wisdom. Without that sobriety you will always behave like a clown re-enacting your folly.

To stop reacting you need to gather together all your personal power, so that you can be yourself without being yourself. You must make every effort to not-do your normal doings.

The warrior has to use his personal power, his **will** and his patience to forget his doings. In the final analysis the warrior, like any man, has only his folly. But the difference between the warrior and the average man is that average man indulges in his folly, while the warrior uses his personal power, his **will** and his patience to not-do his folly.

The world is what you perceive it to be only because you know the doing it takes to make it appear so. If you did not know this doing you would perceive a totally different world.

Man's doing is what makes a stone a stone, and a tree a tree. Likewise is it your doing that makes you, you.

Doing is the principal way in which man succumbs to his laziness, his apathy and his social conditioning.

To look at a tree is doing, hut to see a tree is not-doing.

If you are to succeed in stopping the world you must first stop doing.

Not-doing is on the one hand very simple; but on the other, exceedingly difficult. It is simple because it is very easy to understand; but it is difficult in that mastering it is not at all easy or simple.

Seeing is the ultimate achievement of the Man of Knowledge, but **seeing** can only be mastered once the world has been stopped by not-doing it.

The most difficult aspect of the Warrior's Path is to learn that the world is pure feeling. Not-doing is the ability to feel the world. Feeling the world means to perceive it through the tensions within the web of life.

Average man perceives the world in the way he does because he cares whether something is true or false. But to the warrior it does not matter whether something is true or false. Average man behaves in a certain way when he is dealing with what he knows to be true, and he behaves in a different way when dealing with what he knows to be untrue. If something is deemed to be true, average man acts upon it with confidence and he believes in what he does. If something is deemed to be untrue, either he doesn't act upon it, or he doesn’t believe in what he does. The warrior, on the other hand, acts in both instances. If something is deemed to be true, he acts in order to do doing. If something is deemed to be untrue, he acts in order to do not-doing.

A warrior does not need to believe something to be true or false, for as long he believes without believing he is not-doing.

Not-doing what is for one the known is the secret in hunting for power.

The warrior is always aware of every little change. The objective in treading the Warrior's Path is to cultivate and nurture this awareness.

A hunter of power observes everything with infinite care, for there lies a secret hid in even the tiniest of details.

A warrior can gain a wealth of information from all sorts of things like for example, from shadows.

The belief that shadows are merely shadows is doing. It is a stupid belief, for the world is infinitely more than the puny mind of man can comprehend, and therefore it follows that shadows too are far more than simply shadows. Quite besides which, what makes a shadow a shadow is only our doing.

Shadows are akin to portals; the portals of not-doing. To the experienced warrior shadows are the link between the known and the unknown — a kind of portal through which the unknown may be viewed within the context of the known. To the Man of Knowledge who is a seer, shadows reveal the innermost feelings of people.

There is no way in which to explain exactly what shadows are. As with all of the true teachings we can at best talk about shadows, but without ever being able to define them. In a way, shadows reflect a kind of movement, a movement of the tensions within the web of life. It is therefore not incorrect to say that shadows reflect feelings.

Reality is not the result of an intellectual decision, arrived at after due consideration of certain facts, chosen from the inventory of your view of the world — reality is what you feel.

Without feeling the world loses its sense of order.

In order to feel the world you must allow your body to find the power inherent within not-doing.

The only thing about you that is real, is the you that is going to die. To discover the real you is the not-doing of the self.

Not -doing, life everything else warriors do, is a most important practice, but it is not a goal in itself It is dreaming which is the main objective in not-doing.

Dreaming is the not-doing of dreams.

Not-doing is a technique enabling the warrior to learn new ways in which to perceive the world, and it provides him with a feeling for the stupendous possibilities inherent within action. This means that knowledge of an alternate world of dreaming, a world that is even more real and practical than the one we are all familiar with, is made possible through not-doing.

The existence of any world is but the expression of a specific configuration of energy fields. When such a configuration is brought into alignment, perception of that world comes into being.

There are many worlds that can be assembled by the perception of man, but only some of these worlds are of an enduring and therefore permanent nature. These worlds which are permanent have a tendency, once assembled, to impact upon our awareness in such a way that we perceive them as different dimensions of an existence going way beyond the limitations of rational explanation.

A dimension is a specific expression of inherent awareness. There are in total ten such levels of awareness within the

manifested universe; meaning that there are ten dimensions which are of immediate concern to man as the microcosm of the macrocosm. A great many other possible dimensions do exist, but these are determined by evolving awareness, and are therefore neither fixed nor constant. Consequently, although these would-be dimensions are acknowledged as worlds in their own right, they are not regarded as true dimensions. Nonetheless we must and do take these worlds into account, because the mere fact of their existence exerts considerable influence upon awareness in general.

To enter the world of dreams you must learn to not-do your normal awareness. This requires that you learn the Art of Stalking, for unless you can stalk your own perception you will never be able to not-do your normal awareness.

To understand the principles of the Art of Stalking you need to grasp that this technique rests entirely upon what Toltecs have defined as the Four Postulates of Stalking. These are:

You should know; firstly, that the whole world and everything in it is an endless mystery;

Secondly, that it is our duty as warriors to solve this mystery, but we should never engage the hope of being able to do so;

Thirdly, that because the warrior is aware of the endless mystery surrounding him, he acknowledges that he too is a part of this mystery, and because he knows that it is his duty to solve this mystery, he becomes at-one with the mystery;

Fourthly, being at-one with the mystery, the warrior comes to understand that the crux of this mystery is the infinite mystery of beingness; irrespective of whether beingness means being an atom, a mineral, a plant, an animal, a human, or even a superhuman entity. Having come to this realisation, the warrior enters into a state of true humility, for within the mystery of beingness, all are equal.

The Art of Stalking is a technique which requires a meticulous understanding, and a precise application, of the Stalker's Rule, within the content of the four Postulates of Stalking. The Stalker's Rule is a most versatile tool, in that it is multi-faceted and, as a result, has an almost unlimited number of possible uses. However, for the sake of clarity, when instructing

apprentices in the use of this tool, only the seven major facets are verbalised, in terms of what are known as the Seven Aspects of the Stalker's Rule. These seven aspects are:

1. A warrior chooses his battle, and therefore will always assess both the circumstances and the conditions of every battle with the utmost care.
2. By striving for simplicity, a warrior discards all unnecessary acts.
3. A warrior is always ready to make his fast stand right here and right now.
4. Once he has entered into battle, a warrior abandons himself to his actions by allowing his spirit to flow free and clear. Only then do the powers of destiny guide us by paving the way.
5. Whenever faced with impossible odds, a warrior opens himself up to the world around him by allowing his mind to become occupied with the little details of life.
6. A warrior always compresses time. Any battle, no matter how big or small it may be, is a battle for one's life, and in a battle for one's life an instant becomes an eternity — an eternity which determines the outcome of the battle.
7. A stalker never reveals his identity, not even to himself.

Life for the average man is nothing more than a dream and, being caught within that dream, his actions are nothing more than folly. All that is required to escape from the madness of this dream is knowledge of the four components of the dream. These four components are one's challenges within life; the possibilities that come into being because of one's challenges; the Four Postulates of Stalking; and the Stalker's Rule.

To become proficient in the Art of Stalking, you need to learn how to listen to your heart. Therefore you must turn to the West; the place of the setting sun, and allow your death to guide you in erasing your personal history. As you erase your personal history through the process of transformation, you will begin to grasp the riddle of the heart. Your heart will gradually reveal to you the meaning of space, and then you will come to realise that the Art of Stalking has its origin in feeling.

Feeling is not emotion, and yet the two are intimately connected. Feeling is an act of the heart; emotion is a secondary impulse within the act of perception. This means that while feeling can only arise from within the heart; emotion, which can be generated both by feeling and by thoughts, can arise from within either the heart or the mind.

Life is a feeling. Emotion is our expression of life.

The Stalker, knowing that life is a feeling, stalks his feelings in order to grasp the mystery of beingness. To stalk one's feelings entails stalking the act of perception.

Living by the rule of the hunt, the warrior never takes pity on anyone or anything, but instead ruthlessly stalks his perception and the perception of others, so that the gifts of power can be extracted from each and every challenge. By taking this approach, the life of the warrior becomes a tight, but nonetheless open-hearted affair with all of life — an expression of his impeccability and of his great love for the world around him.

The North is the centre of the world, because it commands action. The North is therefore the world as we know it: the physical expression of the Fourfold Purpose of the **nagal**; that is, materialisation through the medium of action. Consequently, to the Stalker, the North is the battlefield on which he can perfect his skill at materialising anything he chooses, through the action he takes in stalking perception. To grasp this you must understand that materialisation is the act of not-doing perception which enables the Stalker to foster, not only within himself; but also in others if need be, the required strength of purpose that results in the desired materialisation. Therefore, learning to stalk perception is in reality the act of not-doing perception, and through this the Stalker learns that matter is not realty matter as we know it, but is instead the not-doing of the **nagal**.

The Stalker knows that any view of the world is but a dream based upon the collective dream of humanity. Therefore the art of the Stalker lies in his ability to be able to slip into and out of any dream. He can do this because he has learned how to stalk not only his own dream, but also the dreams of others.

Having learned to stalk his own dream, and the dreams of others, the warrior learns the Lore of the Dragon. Dragon Lore enables the warrior to enter the dream of the Eagle, and in so doing to learn to create possibilities that never before were present. The advantage of this is that in having to deal with the unpredictable whims of power, the warrior can always create a wild card whenever the need for one arises. Therefore Dragon Lore is the ultimate knowledge in the Art of Stalking — the ability to slip out of any trap.

Dragon Lore is the divine birthright of man — his ability to work the magic of life. The act of discrimination is the ultimate key to unlocking this god-life potential of man. As the Stalker begins to discriminate with an ever greater sense of sobriety and acquired wisdom, he slowly becomes aware that he can sense, deep within his innermost being, the somewhat vaporous grasp of an ineffable power which appears to be there and yet not there. This is the Stalker's first contact with what are termed the Mists of Dragon Lore. As he begins to gain a deeper grasp of this nebulous power, the Stalker in time learns, through exercising his **intent**, how to hold this nebulous power in focus long enough to start coalescing it into true power.

Because the act of perception encompasses the mystery of **intent**, it too is a mystery, and these two mysteries interact to produce the Mists of Dragon Lore.

The Stalker is ever searching for the **totality of the self**, and therefore he stalks the Mists of Dragon Lore, knowing that the fey to the **totality of the self** must lie within the true relationship between the three rings of power.

Only one thing in the life of the warrior matters to him; and that is to achieve the **totality of the self**. Nothing else is of any consequence, and therefore even the Warrior's Path is for him merely a means to an end. Thus the warrior cannot uphold one view of the world as being more important than any other, for in the final analysis, it is not the description of life that is important, but life itself. Consequently everything a warrior does is an expression of his **intent** to achieve the **totality of the self**, by becoming atone with the **nagal**, but without abusing the tonal and, above all, without damaging the body.

Having learned to control his folly, the Stalker never takes himself seriously, for he knows that his actions must reflect the continuous unfoldment of his awareness, as he strives to meet the whimsical demands of power. Thus the Stalker strives to be as fluid as possible.

Any stalking manoeuvre is essentially improvisation. Yet such improvisation must be based upon a due consideration of the possible interactions between the four components of the dream. These automatically come into being with every action; mental, emotional and physical. 'The only way in which this consideration can be done is assessing the tensions inherent within the web of life. These tensions are always perceivable whenever the four postulates of stalking are brought into play.

If you wish to win, even though you may have lost, you must shift the focus by applying the fourth aspect of the stalker's rule, within the context of the first postulate of stalking.

The greatest Stalker known to Toltecs is death. Death has mastered skills in stalking that warriors have yet to learn. The warrior who wishes to refine his stalking skills maintains a most intimate relationship with his death.

There are two stages to death. The first stage, in which one vacates the physical body, is very similar to having momentarily fainted, and then regaining one's consciousness. For a short while after regaining consciousness one experiences an unusual sense of peace, tranquility and completion; then one enters the second stage of death. It is the second stage that is the real death.

Only after one has vacated the physical body does one become aware of how fiercely and relentlessly the force of death repeatedly smashes against the luminous cocoon, in order to crack it open. Once cracked open, the life-force escapes, and one dies fully.

Death is nothing. No-Thing. It is here, and yet it isn't here.

All of us have shields that protect us against the continuous onslaught of death. These shields are our doings - the many doings we engage in throughout our lives. But the sorcerer and the Man of Knowledge do not need shields to protect them, against death, for they have something far more effective than a shield; namely, their **will**.

Without shields all of us are vulnerable to the force of death. The reason for this is that each and every one of our acts, including the act of perception, initiates a death of sorts. Life and death form the polarity termed incarnation, and it is therefore not possible to be alive without also dying, for action brings about death, as does inertia. As a result, from the moment we are born we begin to die, for both action and inertia call forth the attention of the sharpshooters of the universe; the agents of death.

In the beginning every warrior needs the warrior's shield in order to survive the arrows of the sharpshooters of the universe, and therefore that shield is very much a shield. However, once the warrior has entered the Temple of Death and has learned to dance the edge, the steps of his dance and the swiftness of his movements are all that is required. From this moment on the warrior uses his shield, not as a protection from the sharpshooters of the universe, but as a means whereby he strives to embrace more and more of life with his heart. In time that striving becomes a passion - a passion that is all-consuming and utterly inclusive.

Average man is always so busy with his doings that he is never without his shields, and therefore he can and does fend off his impending death, until his allotted time on earth has been spent. Yet for the warrior, this vulnerability to death constitutes a very real threat, for whenever he opens himself to power, he also opens himself to death. The reason for this is that we cannot learn if we keep our shields intact and remain closed. In

order to learn, the warrior must abandon his shields and open himself to the world around him, including death. However, to do this would spell annihilation if it were not for **will**. It is therefore vital that the warrior has his **will** in place to counteract his death, whenever he opens himself to power and the mysterious forces of life.

Will is not really a shield, but a force that both balances and keeps in check the force of death. It is not possible to define **will**, other than to say that it expresses itself as the will-to-live, the will-to-learn, the will-to-good, and so on. Where there is the will-to-learn, neither resistance nor any of our other shields can remain intact and we become completely open and vulnerable. But where there is also the will-to-live, death cannot touch us until our allotted time on earth is up.

Death is ever present and waiting for us. The moment our power begins to wane we have reached the end of the road, and death takes us.

Any man, including the warrior, is the product of his personal power, and it is this that determines how he lives and how he dies.

To die willingly is to die the coward's way. A warrior chooses to die the hard way, in that his death has to struggle to take him. A warrior is a fighter at heart, and therefore never submits to anything, least of all to his death.

A warrior is a man and, just like any other man, he too cannot change the configuration of his death, and so the warrior accepts this with all humidity. Nevertheless, his impeccable spirit, which has claimed and stored personal power throughout all the great many hardships entailed in learning, has still enough power to stay his death for a short while. This, though, is long enough to enable the warrior to rejoice fully in his power for one last time.

A warrior chooses to die in his place of predilection. A place of predilection is somewhere that is filled with unforgettable memories; where battles have been won and lost; a place in which mysteries were solved to reveal their hidden secrets, and where miracles were wrought; a place that echoes the warrior's laughter whilst whispering his tears; a place that has become saturated with his personal power and with the impeccability of his spirit; a place that has become imbued with the life of the warrior, and has therefore become as much his responsibility as is his physical body. Consequently the warrior always chooses to store any new power he acquires in his place of predilection, as an expression of his love for it. And so too, when his allotted time on earth is spent, and his death taps him on the shoulder, the warrior's spirit returns to his place of predilection, and there in the presence of all that is dear to him, the warrior dances his last dance.

Every warrior has a specific approach to life, a unique way in which he expresses his power, and which he develops throughout his life as a warrior. Such an expression can

rightfully be termed a dance - for every movement has been perfected to flow in a completely harmonious response to the dictates of fate; while at the same time displaying the warrior's great love of and for life, as well as his immense gratitude for having been granted the priceless gift of life. If a warrior has limited power, his dance is short and simple, but if he has a great deal of power, his dance is a long and magnificent epic. But irrespective of whether a warrior’s dance is simple or long, death must pause to witness the warrior’s final expression upon earth, for death cannot take the warrior who is reliving the battles he has fought. Therefore his death watches from close by while the warrior dances his last dance.

In a warrior’s last dance he tells of his challenges within life, of his struggles with learning, of the battles he has won and of those he has lost; he tells of his joy, his grief, and of the many times he was utterly bewildered in his confrontations with power. In a warrior’s last dance he portrays the secrets he has learned and the wonders he has achieved - this is his gift to life for having been granted the marvellous opportunity to learn.

A warrior never turns his back, upon power without giving thanks for privileges received. Therefore any man who hunts for power must learn the last dance. The last dance is the story of the warrior's life; a dance that grows as his personal power grows.

A Man of Knowledge knows that death is the last witness, because he **sees**.

Death never stops. Sometimes it just becomes inconspicuous, but it never leaves us.

VI

There was, is, always will be only one life evolving one awareness through the utilisation of one matter.

We speak of many mysteries, and yet there is but one mystery; namely, the mystery of beingness. This most marvellous of mysteries encompasses all of life - so utterly inspirational and enticing, and yet also so profoundly elusive, its roots lying buried deep within the unknowable. From the little that Toltec seers have been able to grasp of this great mystery, we have come to learn that the mystery of beingness is in fact the mystery of perception and awareness. All of life is beingness, perception and awareness. Beyond this there is only the void, of which we know even less.

We do not know what life is, other than the fact that it has three expressions; the subjective, the objective and the corporeal. We term these three expressions of life the three great bands. The subjective is Life Coming into Manifestation; the objective is Life within Manifestation; and the corporeal is Life Manifest. These three together form the cosmic tonal of life, which is the opposite polarity of life itself; namely, the **nagal**, or the No-Thing that is the void. Within this system, the subjective can be materialised only through the medium of the objective, within the context of the corporeal.

This present manifestation as we know it is the world of the Divine Heterosexual, as oppressed by Life within Manifestation. Yet we should at all times acknowledge that Life within Manifestation is not life itself but rather the expression of life.

We do not know what life is, and we also know very little about the divine purpose, other than what can be deduced of this purpose from our experience of Life within Manifestation. Therefore, since our knowledge of the divine purpose is limited to our experience of the egression of life, we cannot presume to know the purpose of the Unspeakable.

All that we can safely say about that purpose is that, although it manifests as heterosexual in quality, there is nonetheless conclusive proof that life itself cannot be heterosexual, but is actually hermaphroditic by nature, and that its true expression on becoming manifest is bisexual in quality.

Therefore we define life as being primarily hermaphroditic, with a bisexual purpose which is expressed by Life within Manifestation as a heterosexual purpose.

More than this we cannot presume to know.

The Rule of the Three-pronged nagal is vastly different to the Rule of the four-pronged nagal. The Rule of the Four concerns life as we know it; that is, Life within Manifestation, white the Three concerns Life Be-coming Manifest, of which we know very little. Our only knowledge of Life Be-coming Manifest is what we have learned through its expression as Life within Manifestation.

There is only the one polarity; nagal-tonal, but inherent within this polarity is the awareness of the **nagal**. Therefore, although there is but one prime duality, this duality nevertheless has three aspects to be considered; the **nagal**, its awareness and the tonal. However, since it is not possible to separate awareness from beingness, it stands to reason that the **nagal** and its awareness; that is, Life Becoming Manifest, are one; manifesting as the tonal; that is, Life within Manifestation. But since there are two types of awareness, inherent awareness and evolving awareness, how are we to view this?

In the final analysis, all awareness is an expression of **intent**, and therefore it is only for the purposes of technical accuracy that it becomes important to differentiate between inherent awareness and evolving awareness; for in essence these two types of awareness are but the two sides of the one coin, **intent**. Viewed in this way, it follows that, in relation to the **nagal**, inherent awareness implies an awareness of its unknown potential, while evolving awareness is that which is ever becoming for it the known. This is the **intent** of the Unspeakable, expressed in Life within Manifestation as the **intent** towards inclusiveness, and since inclusiveness can only be achieved through dreaming, this expression of **intent** is termed the dreamer.

Separating out the polarities is the dual act of creation, in which **intent** exerts pressure upon **mind** to bring to birth the materialisation of purpose. But since **mind** is separative by nature, exerting pressure upon **mind** presupposes the need for multiplicity; a self-evident fact, considering that the purpose of the Unspeakable is inclusiveness. For without multiplicity there can be no inclusiveness. From this it follows that the act of creation must be dual in nature — separation and unification. First there must be the separation of elements, and only then can those elements be re-united in the fulfilment of the purpose underlying creation.

The Unspeakable manifests as that incomprehensible duality, termed the **nagal** and the tonal — the two rings of power. Standing between these two rings is man — that universal point at which the perception of **nagal** and tonal is assembled. At first the **intent** of man is so vague and so insubstantial as to be no more than a nebulous mist interacting with the two outer rings, but as he continues to focus his **intent**, it becomes a third ring binding the other two together. These three rings form the **totality of the self** - a coalition of forces based upon the Lore of the Dragon.

The relative factor of awareness is paramount to our understanding of the purpose of the Unspeakable. In this respect it is important to grasp that relativity is the result of the separation of the polarities within a non-absolute universe. Had the universe been absolute, the separation of the polarities would have been absolute; that is, each pole would have been clearly defined with respect to the other, and each would have been exclusive of the other. But because the universe is not absolute, the poles are separated only in the sense of marking a set of limits between which any spectrum of frequencies is true, when evolving awareness is expressed as a function of inherent awareness. This remains true at any given point of reference within the ten worlds of each of the four dimensions and, as a result, the poles in any given set of polarities gradually blend into each other, across a mutually inclusive range of frequencies, which come to be defined by that particular alignment of perception at which such a set of polarities comes into being. From this it follows that what is generally perceived as a set of polarities is but the product of relativity. Hence we see that all states of awareness have two polarities; one being either positive or negative in relation to the other.

Toltecs have since time immemorial been researching the mystery surrounding gender, but in order to grasp their knowledge on this subject, we need first to grasp the implications inherent within the relative factor of awareness.

Because the poles within a set of polarities are separated only in the sense of marking the limits between which that spectrum of frequencies is true, and because the poles blend into each other, across a mutually inclusive range of frequencies, there is no true separation as such — since separation is simply the product of a particular alignment of perception.

It follows that gender too is but a set of polarities marking the limits between which that particular spectrum of frequencies termed gender is true. Consequently gender, like any set of polarities, is entirely relative to perception. What this implies is that although the dual sexes are indeed an objective reality, subjectively they do not exist as two poles which are separate and therefore mutually exclusive.

This principle is totally fundamental to our understanding, not only of heterosexuality, but also of hermaphroditism, for heterosexuality is but the objective expression of subjective hermaphroditism. However, inherent within this prinicple also lie the roots of that mystery termed bisexuality — a mystery which Toltecs have not yet been able to solve.

Both the male and the female are hermaphroditic by nature, in the sense that the manifestation of both is the result of a subjective impulse, which is materialised through an objective expression of that impulse. But the only true impulse there is, is that which is con-fined within the void as **intent**, and which when emanating from the void, becomes de-fined as the will- to -manifest, and materialised as the dimension of time; that is, desire, or emotional impetus. From this it follows that both the male and the female are the result of con-fined **intent** having be-come defined as the two poles of the one polarity, desire.

Right side awareness concerns the rational and the known, and is therefore masculine in quality. Left side awareness concerns the irrational and the unknown, and is therefore feminine in quality. But this relationship between the rational and the irrational, the known and the unknown, like anything else in the universe, is only true within the context of the relative factor of awareness. Since there is only the One Life and therefore the

one awareness, all awareness is masculine in nature, but can be either masculine or feminine in quality, relative to a specific state of beingness or level of existence. This is an important premise when considering awareness, for in the final analysis there is only the unknown: the known being but that part of the unknown which has been mapped out. From this it follows that if there is only the one awareness, which is masculine in nature, then even the irrational is masculine in nature.

There is a vast difference between academic thought and intelligence. Academic thought can only function within the context of separativeness, while intelligence is a spontaneous co-operation with the fundamental wholeness that is inherent within the process of life.

In studying awareness it is of vital importance to distinguish between consciousness, intelligence and awareness. Life is that which is characterised by intelligence. Intelligence is manifested as the ability of life to discern and therefore to choose between, while awareness is the ability of a life-form to learn from its circumstances. It follows that awareness is the manifestation of the intelligence factor of the life indwelling the form. Consciousness, by definition, implies multiplicity, and it is therefore the sum total of all intelligence within manifestation, as well as the total expression of that intelligence; namely, all awareness. Consequently there is the One Life, which is characterised by intelligence and which, through Its inherent awareness, manifests as Life within Manifestation demonstrating consciousness. This consciousness comprises; firstly, the intelligence of the life indwelling the multiplicity of forms we recognise as being Life within Manifestation; and secondly, the

evolving awareness that comes into being as a result of this life experiencing the world of multiplicity.

Feeling is the expression of No-Thing; that is, **intent** exerting pressure upon **mind**; an act of fertilisation which results in the conception of the irrational, the embryo of evolving awareness. Bringing the embryo to birth constitutes the evolution of awareness, but this relies upon receptiveness to the conception of the irrational. When conception is resisted, the embryo is aborted; meaning that the irrational cannot be brought to birth, with the result that the evolution of awareness becomes encumbered.

Although the inherent awareness of life directs evolution upon a linear course, evolving awareness, being fixed to its centre, pulls all linear motion into an arc, thus bringing about an inclusiveness which would otherwise not have been possible. This inclusiveness naturally intensifies the vibration of evolving awareness.

Since the radius of evolving awareness can be lengthened by the intensifying action of inclusiveness, and since its centre is ever propelled forward by the force of inherent awareness, evolving awareness proceeds in the form of a spiral; each ring encompassing a greater and greater whole. However, in the case of self-centredness, instead of expanding, the rings of the spiral diminish in size during their forward propulsion.

Any person whose view of the world has become too small has intensified his or her awareness to the point where it is self-centred. Once awareness is self-centred, it rapidly reaches a critical level at which it becomes thoroughly destructive to that person.

The manifested universe is not open-ended, for at the core of all existence is the primal urge of life to know itself in its entirety. This urge defines an ultimate radius of a predetermined length, fixed by the **intent** of the Unspeakable for the duration of this manifestation. Therefore even the grand spiral of all combined states of awareness is curved back upon itself to define that vast circle of beingness which we recognise as the outer parameters of the manifested universe.

Without the law of polarity, which is but the expression of the dual nature of **intent**, we would not be able to map out the unknown, for without this law there would be no separation of the known from the unknown, male from female, or light from darkness. Likewise, without the law of polarity there would not exist that marvellous law termed the law of inclusiveness, which demonstrates the awesome relationship between the polarities, and which ultimately draws Every-Thing in the universe together through that electromagnetic bond we term love in action — friendship. The law of polarity already comes into existence the moment **intent** first stirs within the void. In that moment friendship is conceived, is brought to birth as the Yellow Rose of Friendship, and is perpetuated as divine inspiration manifested within the mysterious relationship between the Divine Bisexual and the Divine Heterosexual; that is, Life Coming into Manifestation and Life Within Manifestation.

There is a powerful and highly dynamic relationship existing between the world of the Three and the world of the Four. However, we do not grasp this relationship, beyond the fact that it is an expression of divine inspiration, and demonstrating both the love that exists between the Three and the Four, as well as the fertilisation of the Four by the Three; so that Life Be-coming Manifest remains forever nascent, and Life Within Manifestation remains for ever inspired.

There is only one all-pervasive force throughout the whole universe; **intent**, manifesting primarily as three mutually interrelated, interdependent and interactive expressions of unconditional love.

The void and its **intent** are one, and therefore both are masculine. But because the void and its be-coming are also one, the Yellow Rose of Friendship is likewise masculine. From this it follows that divine inspiration, the product of which is friendship, is a masculine urge bringing about creativity.

The unknowable concerns Life Un-manifest, and so is masculine relative to both the known and the unknown. Because of this, much of our knowledge concerning the true nature of masculinity remains a mystery, for until we can enter the unknowable, our knowledge of masculinity is confined to our experience of it relative to femininity only.

Intent and **vision** are synonymous, the two being but the two sides of that coin we term the purpose of the Unspeakable. **Intent** is the subjective pressure caused by that purpose; **vision** is the objective pressure resulting from that purpose. Together they give rise to the action needed to materialise that purpose. But if **intent** is unconditional love, then it follows that **vision** too is an expression of unconditional love, and this implies that the purpose of the Unspeakable can only be materialised through the medium of unconditional love, expressed in terms of action. From this it stands to reason that the materialisation of purpose is the result of love in action.

If we are to find the meaning inherent within our experience of the purpose of the Unspeakable, we need first to grasp that

there exists a mysterious relationship between the void, its **intent**, and the Yellow Rose of Friendship. Locked within this mystery lies the secret of the be-coming of the Unspeakable. All that can be said about this mystery is that the materialisation of the pressure that **intent** exerts upon **mind** is the Yellow Rose of Friendship, just as it is also this same pressure of **intent** which manifests, within Life made Manifest, as the creative power of the void, channelled through the Yellow Rose of Friendship. It is therefore clear that the act of be-coming creative is potential intelligence made manifest, and that this manifestation is the Yellow Rose of Friendship inspired by **intent**. It follows that friendship is the result of the divine inspiration brought about within the void because of the relationship between itself and its **intent**.

The act of be-coming creative results in fertilisation and conception; the product of which is creation for the purpose of evolving awareness. As a result, whenever we engage in the act of perception we are conceiving the purpose of the Unspeakable. Therefore any act of perception results in conception.

Toltecs have long been contemplating the deeper implications inherent within the act of incarnation. Although it is true that, since they are attached to the wheel of rebirth, the majority of beings have no choice in this matter, how do we define the urge that drives even free beings into incarnation, as if they too have no choice?

A difficult question this, and one that appears to have no easy answer.

Toltecs have for a long time known that, in dealing with life, technical answers are simply a convenient way of arriving at

clarity. However, technicalities cannot explain, much less probe, the subjective. Therefore our models of both man and the universe are just that; models of an objective reality that allow us to explore our past, and map out the unknown. But how does one build a model of that which gives rise to the objective universe? How does one build a model of life? How does one model that which is pure feeling?

Although we can define the cause of existence, we cannot define that subjective something which gives rise to that cause, other than to say its expression is love in action. Yet although love in action is clear to see, love itself is as irrational as is life. We know neither the purpose of life, nor the **intent** which imbues it with that meaning we term love in action.

Incarnation has no purpose other than to bring about the materialisation of the purpose of the Unspeakable, through the medium of action in Life within Manifestation.

Action is an intelligent response to life, but since intelligence is relative to awareness and, ultimately, to perception, it is of vital importance to differentiate between actions that are life-supportive, and those that are life-destructive.

Not all actions are life-supportive; but any act which is motivated by inclusiveness is life-supportive. Inclusiveness is defined as being love in action, and is always characterised by an uncompromising ruthlessness that is divorced from self-centredness.

Action is the warrior's response to the purpose of his dreamer; reaction is the principal means by which average man hooks himself to the folly of his fellow men.

Intelligent co-operation means controlling your folly. This is the ultimate key to all forms of magic, and leads to an understanding of Dragon Lore - an understanding which yields the ability to cast the Spear of Destiny and to wield the Sword of Power.

Intelligent co-operation forms the very basis of manifested life — it is the glue that keeps everything together and, at the same time, makes possible the evolution of awareness. Intelligent co-operation between male and female, between man and the world, is an act of listening to the heart, so that the chaotic unknown can become included within the known. Intelligent co-operation is therefore an expression of that elusive love, which evades the understanding of most people. It is only by walking the Path with a Heart that the warrior comes to understand the true meaning of love.

Humility is a passive acceptance of the process of life; love is an active participation in that process.

The cornerstone of true love is intelligent co-operation.

VII

The reason for manifestation is the evolution of awareness. The **nagal**, being Life Un-manifest, is the source of all life as we know it. In order to evolve its own awareness it manifests, first, as Life made Manifest — the cosmic tonal; and second, as Life within Manifestation — the cosmic **nagal**; thus setting up that prime duality, termed the **nagal** and the tonal, or Life Un-manifest and Life within Manifestation. In this scheme of things the **nagal** is the male; that is, the active, or positive polarity, exploring its unknown potential through the medium of Life within Manifestation. As a result, Life within Manifestation is for the **nagal** its opposite and negative polarity; that is, the tonal, which by definition is female relative to the **nagal**.

Life revolves around polarities; whether negative and positive, black and white, spirit and man, or male and female.

The **nagal** is No-Thing; Life Un-manifest. The tonal is Every-Thing, both Life made Manifest and Life within Manifestation.

The **nagal** is Life Un-manifest - No-Thing - the void. The tonal is Life within Manifestation - Every-Thing - the womb.

Intelligence gives rise to awareness, but all awareness has two polarities; one termed male because it is masculine in quality; and the other termed female because it is feminine in quality.

All awareness is relative — terms such as male and female are not absolutes, but values we temporarily attach to a given state of awareness, relative to any other state of awareness.

The **nagal** manifests in order to realise its full potential, by mapping out those aspects of itself which are as of yet for it the unknown. This implies first having to separate the known from unknown; an act which results in having to separate its awareness into male and female, and the consequence of which is the splitting of the sexes. Without the splitting of the sexes it would not be possible to materialise potential through mapping out the unknown and including it within the known.

The **nagal** is the spirit of man, and therefore it is masculine. The **nagal** has no body, no emotions or mental ability, for it is No-Thing. The tonal is the social being we know as man or woman and therefore, relative to the **nagal**, the tonal is feminine, irrespective of gender. The tonal means having a body, emotions and mental faculties, for the tonal is Every-Thing. The interaction between **nagal** and tonal, between masculine and feminine, leads to the evolution of awareness.

The term man refers to the **nagal** indwelling the form, irrespective of gender. The **nagal** manifests its awareness as the dreamer upon its own plane. The dreamer, being pure awareness, is hermaphroditic by nature, because to be pure

implies being whole. It therefore stands to reason that the dreamer must be both male and female.

When the dreamer comes into incarnation it does so by manifesting only one polarity of its awareness in those forms we recognise as men and women and term the dreamed. The dreamed is the social being upon the physical plane that is either masculine or feminine by virtue of its inherent potential. If it is masculine, it is the active polarity of the dreamer; that is, the male. If it is feminine, it is the receptive polarity; that is, the female.

The male is the active polarity of the **nagal's** awareness; meaning that men are the representatives of the spirit of man upon the physical plane. The female is the receptive polarity of the **nagal's** awareness; meaning that women are the representatives of the tonal upon the physical plane.

The terms man and woman pertain to physical gender, but the terms male and female pertain to the awareness that relates to gender. It follows that the terms masculinity or femininity imply each specific potential that has to be unfolded through the medium of gender.

Men and women have discarded the obvious in favour of intellectual complexity and, as a result, have lost touch with their feelings, especially those feelings that pertain to the mystery of gender.

Locked within the mystery of gender lie the keys to evolution. The man or woman who has mastered the secrets of gender has unlimited power at his or her command.

In dealing with any mystery it is wise to bear in mind that one is up against the unknown. Only fools are so ignorant as to want to fake cleverness in the face of the unknown. The wise ones are sufficiency humble to allow their feelings to guide them.

The evolution of awareness proceeds in three stages; defined as the mother, the male and the female. The purpose of evolution is not only to unfold these three aspects of awareness, but also to reconcile them in such a manner as to bring about an intelligent co-operation between each.

The mark of the true male is courage, but to have courage a man must take heart. Being a representative of the **nagal** upon the physical plane, the male can never plead helplessness. It follows that the male must always lead by example, and therefore in treading the Path of Freedom he must be prepared to fight for what holds for him heart.

It is the male who goes forth into the world out there to claim his personal power, through the knowledge he gains from his experiences within life. This is because being a male means having to know, both what your purpose within this lifetime entails, as well as the responsibility that you have towards yourself and others in either fulfilling your purpose, or failing to fulfil it. This implies that you have to think about everything you do, or decide not to do. However, true thinking is not your internal dialogue, and neither is it rationalisation. True thinking means listening to your heart, so that you can tap the creative power of the Void in striving to fulfil your fate as a male.

The male must set the example in how to enjoy life to the full, by embracing all of the many richnesses of life impeccably. Knowledge cannot be acquired through denial, but neither can it be acquired through indulgence in weaknesses.

The male must map out the unknown and make it practical upon the physical plane. To do so he must anchor the female, for the male cannot afford to become enmeshed and lost within the chaos of the unknown.

To be a male means being fully committed to yourself and to the world around you.

The male, being the spirit of man made manifest, creates.

The female is negative relative to the male, for the male and the female are equal but opposite polarities of the dreamer. Because the female is negative relative to the male, she not only provides him with a counterbalance, but she also complements him in every respect. In this way the female supports the male in claiming his power.

To be a true female you need, more than anything else, a willingness to be completely open and defenceless. You need to be totally honest with yourself and acknowledge that you are a mystery even unto yourself. However, because of the relative factor of awareness, this is equally true for the male.

The mystery of the female lies in the fact that the tonal is Every-Thing; that is, all of manifested life. Therefore the tonal is both chaos and order, light and darkness, positive and negative, life and death.

The female is dual in nature because she is the tonal; that is, she is Every-Thing. Thus the female is both light and darkness, positive and negative, order and chaos, male and female. The male in the woman is her own inner male, just as the female in the man is his own inner female. However, the female has two aspects; namely, the mother and the true female. The mother aspect is a potential in women that has already been fully evolved and included into the known. It is therefore masculine in quality. The true female is a potential that is still being evolved, and thus still needs to be included into the known. The female aspect is therefore the unknown, and fully feminine in quality.

If the female resorts to rationalising she cannot support the purpose of the male. This implies that the female needs to be contained, if she is going to give full expression to her irrational nature as a representative of the unknown. Consequently, even that greater female termed the universe is not open-ended.

The female is not concerned with rational implications, and so can cover a huge expanse of the unknown rapidly, but superficially. The female therefore works horizontally. The male, on the other hand, has to fathom out the implications of everything encountered and, as a result, moves more slowly than the female, but at a much greater depth. Therefore the

male works vertically. However, both breadth and depth are required to map out the unknown, and to achieve this, male and female need each other's specialised abilities. This mutual need is the basis of intelligent co-operation.

The nature of the female is that she brings forth from out of her own depths fragments of the unknown. It is the duty of the male to make these practical upon the physical plane, because it is he who has the ability to reason out what the female has intuited. To accomplish this the male must also apply his feelings to that which the female brings him; so that he can follow her, and then fathom the practicability of her gift. In this way male and female together map out the unknown.

The female does not try to emulate the male, because she understands full well that the male and the female each have their own role to play, and that each role is vitally important. Neither does the female compete against the male, for this only brings forth the mother in herself, which is counter-productive to being female.

The female nurtures — a process that comes very naturally to all women. In relation to this it is vital to remember that the sole purpose of life upon the physical plane is the materialisation of our full potential within physical life. Therefore in order for us to accomplish this we must all nurture the purpose of the male; that is, the purpose of the **nagal**, irrespective of our gender.

The female does not have the power to create, any more than the male has the power to conceive a child. The female can only sustain and nurture what the male has brought forth with his creative powers, for the essence of the female is conception and bringing to birth that conception.

Mapping out the unknown can only be done by hunting for pouter, both within ourselves and in the world out there.

The hunter, irrespective of gender, is masculine. The quintessence of masculinity is harmony, just as the quintessence of hunting is intelligent co-operation.

In hunting for power we cannot afford to forget that all reality is masked by the mystery of life — a mystery which the ignorant have turned into myths and old wives' tales. Yet at the core of man's myths lie hid a great many stupendous secrets concerning both male and female, and therefore care must be taken not to discard the baby with the bathwater.

The way in which power has set it up is that the male is the hunter in the outer world, relating all that he learns there back to himself; the female is the hunter in the inner world, having to relate all she learns there to the world around her.

If we are to hunt for power successfully, either within our inner world, or in the world out there, we must come to see and to uphold the interrelationship of life. There is only one life, and we are all interdependent and interactive units of that one life. Life is simply a vast system of relationships. Therefore our well-being, our happiness and success, are entirely dependent upon our skill in relating, firstly, to ourselves; and secondly, to the world around us.

To relate implies understanding. To relate to ourselves, to others or to the world, we need to be aware.

Being wide awake implies not only using your fear, but also developing respect.

All relationships have their basis within conflict, for it is only through conflict that new knowledge can be uncovered. In working with conflict we need to be defenceless; hence the need for exercising intelligent co-operation.

Conflict has never injured anyone. But what does injure the spirit is when someone behaves like a mother; being forever on your case, telling you what to do, when to do it and how to do it.

There are no victims in this world. Through their actions people merely reflect for us our highest hopes and deepest fears.

In hunting for power, both, the male and the female involve themselves in five areas of endeavour, with a two-fold purpose in mind. This purpose is first, to strive for the acquisition of power through the medium of their own inner worlds; and second, to strive to achieve their freedom by using that power within the outer world.

Hunting for power within the inner world involves gaining knowledge in five cardinal areas of activity; sobriety, action, feeling, warmth and **intent.** Gaining knowledge in these five areas leads to an understanding of the five aspects of the One Power, and how these interact in the pursuit of personal power.

Hunting for power in the outer world involves gaining knowledge in another five cardinal areas of activity; education, politics, medicine, religion and science. Each of these five areas of endeavour leads to knowledge of the greater whole — a knowledge that is needed in the pursuit of freedom.

Education means that we have the acquired ability to handle life and the many challenges it brings us. Politics is our ability to negotiate for strategies that allow for the manipulation of power. Medicine is the knowledge needed to correct those imbalances within our lives that bring about disease. Religion is our innate drive towards understanding the mystery of beingness. Science is our ability to enhance the quality of all of life, by uncovering that knowledge which everyone can use to achieve their freedom through the medium of technology.

If, after all the instruction you have received, you still wish to become a warrior, you must first pause at this point, in order to review your journey thus far. This is the only way in which to fortify your achievements to date. Without doing this you will not be able to claim the power you have harnessed.

That which is learned at the knee of our parents creates a lasting impression. With that impression we make of our lives what we will.

Life is not your social conditioning. Neither are you your behaviour. But if you truly wish to change, you must stop taking yourself so seriously, by casting off your self-image, and learning to play the game of life.

Our wishes are not just idle day-dreams. Each of our wishes is an expression of our innermost predilection — a predilection which it is perfectly possible for us to fulfil, provided we use our knowledge wisely in playing the game of life.

All of life is a system of games. Some games just require more carefully-defined rules than others. The game which requires the strictest rules of all, is the game of relationships.

In order to learn how to relate you must take responsibility for having called forth the people in your life. This implies that you should never treat the people in your life any differently than you would a total stranger.

Acknowledge gender according to its proper potential. Therefore make allowances for the differences between males and females.

Accept yourself for who and what you are, for the you that you are now is the only one that can claim your power, and thereby change yourself. In order to do this, you must hunt for the power inherent within your shortcomings. Wishing to be someone or something you are not is not being real or honest. Be real by making yourself and others real.

Believe in yourself and in others. In doing so you should respect your gains, and measure these against what you are still lacking, so that you can perceive yourself, and others, objectively.

Actions speak louder than words, yet in order truly to act you must pay attention to your feelings. Your emotions will guide you to your true feelings.

Compress time by learning to laugh at your own folly. Only then will you come to realise that ruthlessness and unconditional love are synonymous.

POSTSCRIPT

At the beginning of this present solar system the Spirit of Atl embodied within His physical expression the full extent of the solar debris. This solar debris is an unresolved solar challenge left over from the previous solar system, and is in the nature of a type of radioactivity that has the potential either to explode into sheer radiance or to implode into unmitigated darkness. It is this solar debris, embodied within the luminous cocoon of the planet Earth, which gives all life-forms upon this planet their peculiar tendency towards inertia, but which, at the same time, also gives them their potential to become a radiant source of radioactive light. The sum total of this debris is what Toltecs therefore look upon as being Lucifer, the Light-bringer.

The powerful planetary events which tend to after for ever the course of history do not originate from man. These events are the results of mighty cosmic forces introduced into our system by the planetary Being. It is the task of seers to predict the probable outcome of such events, and to make the necessary adjustments within the collective planetary awareness, so as to enable all of life to meet headlong the challenges posed by these forces.

The most definitive decision we ever make, is the decision to be born. Once we are born it is possible, through the choices and the decisions we make at every crucial point within our lives, to affect and even to change the circumstances surrounding the battles we have to face. However, it is utter folly to assume that we can dictate the outcome of these battles, and this is for two reasons. Firstly, underlying the battles we call forth, as well as their outcome, is a purpose which is predetermined, by virtue of the fact that the cause underlying the decision to be born was already in existence before birth. Secondly, the final outcome of every battle is always a re-definition of that purpose, arising out of and dependent upon the measure of impeccability with which we have fought the battle. Therefore, although the purpose underlying any battle is predetermined, every outcome nonetheless becomes causative in itself. Consequently, all of our actions ultimately lead to the same unpredictable result; that is, mapping out the unknown in the constant re-definition of the primeval cause.

FURTHER INFORMATION

Further information concerning Theun Mares and applying these teachings in your daily life.

Toltec Legacy
Theun's unique online teaching facility.
www.toltec-legacy.com

Relationship Resolution
A website dedicated to all matters surrounding relationships, and on which Theun gives personal guidance on relationship issues.
www.relationship-resolution, com

The Temple of Peace
Assisting people in person to find the answers they are seeking, so that their lives can be filled with peace and fulfilment.
www.the-temple-of-peace.com

The Toltec Foundation
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